A SHORT

DISCOURSE

Upon the Doctrine of our

Baptiſmal Covenant,

BEING AN

EXPOSITION

Upon the Preliminary

Queſtions and *Anſwers*

OF OUR

Church-Catechiſm.

Proper to be read by all Young Perſons, in order to their Underſtanding the whole Frame and Tenor of the Chriſtian Religion; and to their being duly prepared for CONFIRMATION.

WITH

DEVOTIONS Preparatory to that Apoſtolick and Uſeful Ordinance.

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TO His Highneſs THE DUKE OF Glouceſter.

SIR,

THE vaſt and univerſal Influence which the Vertues of Princes have upon the reſt of Mankind,

kind, makes it the concern of this whole Nation, that Your Highneſs be throughly Inſtructed in the Principles of our moſt Holy Religion, whoſe whole Tendency is to make both Princes, and their People Happy. And when we conſider that Hopeful *Genius*, which does already appear in Your Highneſs; and the very ſurpriſing Account You can give of Your Faith, at ſo tender an Age, we may thence promiſe our ſelves, by the Bleſſing of God, a Hap-

Happy Change in the Generation of Youth, now growing up; to Retrieve whom to more ſober Principles than have been found in their Predeceſſors, all poſſible Application muſt be us'd, or the Nation will be Undone; and to Influence to which, nothing will more Contribute, than Your Highneſſes Pious Example.

Now, that little Piece which does here preſume to wait upon Your Highneſs, is an Explication of

Your Baptiſmal Vow and Covenant; and this deſign'd to prepare You for that ſolemn Recognition of it, which e're long we hope to ſee You make at Your CONFIRMATION. And as that Sacred, and Apoſtolick Ordinance is ſingularly Uſeful and Neceſſary, eſpecially where Perſons have been Baptiz'd in their Infancy; ſo there is no part of Chriſtian Inſtitution ſo immediately fitted to prepare you for it, as that which gives you to underſtand

ſtand the general Nature, Terms, and Conditions of the ſame Covenant, as ſhews you what Obligations lye upon You to be faithful in it, and teaches You how to form ſteady Reſolutions to perform your part of it. And that Almighty God may make Your Highneſs a Reſolute Chriſtian Hero, an utter Enemy to Prophaneneſs, Vice, and Wickedneſs; and may always enable you to Repel the ſtrong Efforts of Your Spiritual Enemies, which will

do all that's poſſible to ſhake your Conſtancy, ſhall be the moſt hearty Prayers of

SIR,

Your Highneſs's

Moſt Obedient, and

moſt Humble Servant,

Thomas Bray.

THE

PREFACE.

AS the Inſtruction of Youth in the Principles of Chriſtianity is of Infinite conſequence to their own private Happineſs, and the Publick Welfare both of Church and State; ſo there is nothing more incumbent upon Parents of Children and Maſters of Families, than to take care that both he throughly ſeaſon'd with Religion. But as to Parents and Maſters, I ſhall perhaps take ſome other ſuch occaſion to declare what is their Duty in this matter. The Perſons I ſhall here make bold to addreſs my ſelf to, are thoſe of my own Function, to whom I crave leave to offer, with all Deference and Submiſſion, what Method, in my Opinion, we had beſt to take, in order to inſtil into the Minds of Youth, a due underſtanding of the Principles of Chriſtianity.

And

And in order to that, I humbly conceive there may be a double Course of Catechetical Instruction, which it would be requisite all Youth should be oblig'd to go through.

The *First* is that usual and common Method in Publick Catechising, wherein they render an account of their Religion to the Minister of the Parish, in the Words of the Church-Catechism; and are usually requir'd to prove each Point by Texts of Scripture; for which purpose Bishop *William's*, or Dr. *Isham's* Exposition with Scripture-Proofs, are of excellent use: And those Persons can never answer it to God, and the Souls of their Children, Apprentices, and Servants, who do not encourage, and oblige them constantly to attend this Method of Instruction, and that till they are at least Ten or Twelve Years of Age.

Secondly, But after this, I think it would be of mighty Consequence, if all the Youth of the Nation were put upon another course of Catechetical Instruction, suitable to more grown Years; and that is, to read some larger Expositions and Discourses upon the same Catechetical Points. And if moreover the Youth of every Parish from the Age of 12, to 15 or 20, would every *Sunday*, after

after the Congregation is diſmiſs'd, come to the Miniſter of the Pariſh in the Veſtry, or the Chancel of the Church, and there render him an account of what they have read, and prepare themſelves to anſwer his Examinations upon the Points which they have been reading the Week, or Lord's Day preceding, I do not know what would tend more to their Edification than this. It would lay a ſort of Obligation upon them to read conſiderable Proportions ever *Sunday* at leaſt, and ſo would inure them to a right ſpending of that Day. It would be a means to fix their Attention in their Reading. It would give each Miniſter an opportunity to acquaint himſelf with the Proficiency of the Youth of his Pariſh in Knowledge and Virtue; and according as he finds them Proficients in both, he might invite them to an early Engagement of themſelves to God, firſt in **Confirmation**, and afterwards at the Sacrament of the **Lord's Supper**. And *Laſtly*, It would wonderfully endear the Miniſter and his People to each other, than which, nothing will be more for their Benefit and his Comfort.

It is ſad to ſee how univerſally backward our Youth are, when grown up, to come to be Catechis'd, as if it were too Childiſh

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an Inſtitution, and below them to be ſeen at. The Conſequence of which is, that they never become ſufficiently grounded in Chriſtianity; and are let looſe to follow their own vicious Inclinations, without the reſtraint of Chriſtian Principles, when the Efforts of corrupt Nature are moſt ſtrong and boiſterous within them, and when evil Company do moſt haunt them. But ſince it is ſo, that perſuade them what we can, they will ſcarcely be brought to ſubmit themſelves to the ordinary Catechiſing amongſt Children, it will be neceſſary that we provide for their ſafety by ſome other Method. And this more Manly way of Inſtruction here propos'd, being more adapted to their Age, and being a kind of *Conference* with them, I dare ſay it would be very taking with all of them. And they would become thereby ſo throughly ſeaſon'd, and perfected in Religious Principles, that there would be little Danger of their Miſcarriage ever after.

And this way of putting them to frame Anſwers themſelves, out of what they ſhall read, will, I conceive, be much more **Eaſie** and **Profitable** than to oblige them to get the Anſwers by Heart, which are formed for them by others. **More Eaſie**, for not one in

a hundred has Leiſure or Memory ſufficient to get any thing conſiderable without book, which is the reaſon ſo few can be brought to make any uſe of thoſe many Expoſitions which have been made by way of *Queſtion* and *Anſwer*: whereas once or twice reading a ſhort Diſcourſe with attention, will enable any Youth of tolerable Apprehenſions, to offer at ſo much towards an Anſwer, as to ſatisfie the Catechiſt that he underſtands what he has read.

And **More Profitable** this Method will appear to be, becauſe it puts the **Catechumen** upon forming a Judgment himſelf upon what he reads; whereas the bare repeating of an Anſwer made to his hands, will render him little wiſer than the *Parrot*, which is taught to utter words ſhe underſtands not.

And then if moreover after this we ſhall our ſelves deliver to them an Expoſition more expatiated, and large upon the Point on which they have been reading before, but to the very ſame purpoſe, only more copiouſly explaining the Doctrine, this will let yet a clearer Light into their Underſtandings of thoſe Divine Truths. And by this way of giving them *Line upon Line*, and *Precept upon Precept*, they will at length arrive to a full Comprehenſion of thoſe ſacred

cred Truths; upon the underſtanding the Importance of which, their Salvation does ſo much depend.

But beſides the Advantages in this Method of infuſing Chriſtian Knowledge into the Minds of Youth, to a degree, as would render them, I am perſuaded, much above the Attainments of many who are advanced far beyond them in Years. A Miniſter by having gain'd to this purpoſe a Select Society of the Youth of his Pariſh, giving themſelves up to the more cloſe Inſtructions of him their proper Paſtor; he would hereby have a fair opportunity given him to inſtruct them alſo in the Uſe and Reaſon of all the Parts and Devotions in their *Common Prayers*; Than which, I do not know any part of Inſtructions more wanted at this day amongſt the Common People.

For why? Of all the Parts of Religion, there is none does ſo immediately and directly point towards God as Publick Worſhip, and in the due performance of which, the Glory of God is ſo much concern'd. This is that Homage the Creature pays to his Creator. And when it is ſolemnly, and awfully perform'd, God is glorified in the eyes of Men; than which, what can be more reaſonable and neceſſary? But now if we caſt

caſt our eyes upon the Sottiſh, Stupid, and Unconcern'd Behaviour of the greateſt part of People in *Countrey Congregations*, they do not only moſt ſhamefully ſit down all the time of Prayer, but for any appearance of Devotion we can perceive, are as little concern'd at the Divine Offices then perform'd, as the Stones they tread on, to the exceeding great Offence and Diſturbance of all Pious and Devout Minds. But this ſcandalous Blemiſh in Publick Aſſemblies, I can ſpeak it by Experience, would be ſoon remov'd, ſhould every Miniſter have a choice Society of Twenty or Thirty young Diſciples in his Pariſh well Inſtructed, as in the Principles of Chriſtianity, ſo in the uſe of their *Common-Prayer-Book*, for this *little Leaven would ſoon ſeaſon the whole Lump.* And the whole Congregation would be ſo far reduc'd by the Solemnity and Regularity of thoſe Perſons Devotions, as at leaſtwiſe not to affront God as they do, in the Service they pretend to pay him; but would indeed be quickned by that Life there is in our Offices, when the *Reſponſes* are ſolemnly and univerſally made by the People, ſo as they would begin to feel ſome Sparks of Devotion glowing in their own Breaſts, derived

from

from the neighbouring Flame ſo ardently burning in the Hearts of others. And indeed the Miniſter who ſhall be able to form out of the Youth of his Pariſh, ſuch a Society as we are now ſpeaking of, need never want Company at a Monthly, or at more frequent Sacraments. He would have a number of excellent Spirits diſpers'd amongſt the ſeveral Families of his Pariſh, by whom he might eaſily revive Family-Devotion, ſo univerſally and ſhamefully now neglected and diſus'd, theſe being as it were his *Lay-Chaplains*, to perform that part of Religion therein, according to his Directions. Not to ſay, that ſo many ſerious Perſons being ſo ſenſibly Benefited by his Inſtructions, and the pains he has taken with them, will be upon all occaſions his Advocates againſt the Obloquies and Detractions of thoſe, who are always upon the wicked Topick of Reviling the Clergy for their Office ſake.

And now give me leave to apply my ſelf more particularly to you, my Learned Brethren, who have the Government of Schools. And in the

Firſt place, I deſire you would pleaſe to conſider, that the very Original, and Chief Deſign of Schools within the Chriſtian

ſtian Pale, is to inſtruct Youth in the Principles of Chriſtianity, and to imbue them with Humane Literature, in order only, and in ſubſerviency to that end; according to which Original Inſtitution, one of the great Schools in our Native Country does ſtill bear in the Frontiſpiece of its Buildings.

Schola Catechizationis in Religione Chriſtiana.

And purſuant to the ſame Deſign of their Foundation, the *29th Canon* does ſtrictly enjoin all School-Maſters to Catechiſe their Scholars.

Secondly, It may be in no Caſe more proper to know your own Power than in this; and that, as it is abſolutely in a manner in your own Breaſts to appoint what Books your Scholars muſt have; ſo there is ſcarcely that Parent ſo bad himſelf, who will not be very well pleas'd his Child ſhould be Principl'd in Religion, as well as Learning; and who will not thank the School-Maſter, who puts him upon buying a *Catechetical Expoſition* wherein to inſtruct him.

And *Laſtly*, Whereas there never was ſo great a growth of *Deiſm*, and Infidelity as now, it may be worthy your Reflection,

whether to have the Youth of the moſt ſprightly Parts inſtructed in no other Theology than what they learn from the *Greek* and *Latin* Poets, may not have a dangerous Tendency to ſuch Curſed Opinions, and to a diſreliſh of Chriſtian Doctrines.

All which conſider'd, I could wiſh that every one of your moſt uſeful Profeſſion would pleaſe to make it a main part of his Care, throughly to principle his Scholars in the Doctrines of the Chriſtian Religion, by a weekly Catechiſing of them; I ſay, in the *Doctrines of Chriſtianity*; for all Moral Duties are ſo much the Dictates of Natural Reaſon, that half the Pains is not neceſſary to make Men underſtand *Chriſtian Ethicks*, as *Chriſtian Principles*; which being many of them ſo much above Humane Reaſon, they muſt be often inculcated, ere they can be duly apprehended. And beſides, till theſe Principles, which are the grand Motives, and moſt forcible Reaſons to a Holy Life, have obtain'd their due force in our Minds, by being competently underſtood and believed, Morality will advance but poorly, as the Watch moves ſlowly whoſe Spring is weak.

And why, I would fain know, ſhould not Parents think it as material a part of the

the School-masters Duty to give the Youth committed to his Charge, a through and perfect Understanding of the Elements of Christianity, as of *Grammar*. Both their own, and the Publick Happiness, I am sure, depends infinitely more on the one, than the other. I know, indeed, in such a Laborious Employment as a School-masters is, the whole Week round, he can find but little Leisure to compose Discourses, and Explications of his own, to give them upon those Heads; and therefore, till some better shall be provided, for the purpose, I do humbly offer the following Exposition, divided into *Lectures*; one of which, if all the Youth in Schools were enjoin'd to read every *Sunday*, and an Account were demanded of them concerning what they have so read, every *Monday* Morning, as duly as they are made to say a part in their *Grammar*, I hope it would tend something to their Edification; and, moreover, would have this good Effect, that it would provide a proper Employment for the School-Boys on the *Lord's Day*, and would inure them to such a religious way of spending it, as will influence their Lives ever after.

And indeed, upon the whole, tho' none others of our Youth, beſides thoſe in School, could be brought under ſuch a *Catechetical Inſtruction*; yet hence we may reaſonably hope for a much better Generation of Men the next Age, than we have the Comfort to ſee at preſent, becauſe the greateſt, or, at leaſt, the moſt conſiderable part of Youth, in all Chriſtian Nations, do paſs into the World through the Door of School-Diſcipline.

But if both *Parochial Miniſters*, and *School-Maſters* ſhall unanimouſly join, firſt in Training up the Youth under their reſpective Charges in the Principles of Chriſtianity, and ſhall then take the next opportunity of an *Epiſcopal Viſitation*, to bring them to be *Confirm'd*: This timely Inſtruction, and this early and ſolemn Engagement to God of Perſons in their Youth; of Perſons, I ſay, well inſtructed in the Nature and Importance of their Baptiſmal Covenant, will, by the Divine Bleſſing, ſecure ſo conſiderable a number of Perſons of the beſt Capacities, and Education, to the Service of their Creator, as will in time out-number the Sons of Darkneſs, and ſtoutly repel the ſtrong Efforts of Satan's Kingdom.

And

And now, I have only a word more to add, and that is, the reaſon why I propoſe a Book upon the Subject of our *Baptiſmal Covenant*, as a moſt proper Chriſtian Inſtitution for Youth? And I have theſe Reaſons to offer for it.

Firſt, Becauſe I take the Covenant of Grace, or our Baptiſmal Covenant, to compriſe the whole Doctrine of Chriſtianity; even all that, than which no Man as a meer Chriſtian is neceſſitated to know more, and than which the meaneſt ought not to know leſs.

Secondly, But more eſpecially, with relation to Youth, becauſe it is more particularly neceſſary that all Youth ſhould be inſtructed in, and comprehend the General Nature, Terms, and Conditions of their Baptiſmal Covenant before they go to be *Confirmed*; which Apoſtolical Inſtitution as it is of vaſt Conſequence to have it duly adminiſtred; ſo in a more peculiar manner it is requiſite that all our School-Youth, when they are come to Years of Diſcretion, and juſt before they are entring into the World, ſhould both recognize the Covenant they made with God, and receive the *Epiſcopal Benediction*: To do both which rightly and duly, what more requiſite,

than that they ſhould be inſtructed in the Covenant which they are to *Confirm* accordingly.

It may ſeem indeed that the Matter treated of in a Diſcourſe of this Nature, may be above the Capacities of Youth. And I would fain know what *Grammar*, or what Inſtitutions in other Sciences are not ſo at firſt. But as often conning of Rules and Terms of Art by Children, lets gradually into their Minds that Knowledge, which will be uſeful to them all their Lives: So here with a hundredth part leſs reading over a Book they will become perfect Maſters of the whole Scope of theſe Chriſtian Elements.

I ſay, of the whole Scope of Chriſtian Elements; for it is not to be expected that a Diſcourſe of this Nature ſhould deſcend to all the particular, and ſubdivided Terms of the Covenant, whether Articles neceſſary to be Believ'd, or Duties to be Practis'd. No Elementary Inſtitution of any kind does that. But in a Diſcourſe of the General Doctrines of the Covenant betwixt God and Man, entered into in our Baptiſm, are laid down thoſe great ſtrokes of Chriſtianity, which are to be fill'd up afterwards by more particular Explications.

And

And here the whole Scheme of Saving Truth is to be laid down in an Orderly Method, ſo that every Hearer of the Word of God, may be able to refer what at any time he ſhall hear, or read in a deſultory manner, to its proper Head; for want of which Skill, Chriſtianity (though the moſt Rational Syſtem of Verities in the World) ſeems to many to be a meer huddle of Incoherent Principles and Practices, whoſe end they know not, nor how wiſely every thing therein is adapted to carry on that Noble End.

In ſhort, *Firſt*, I am afraid it is too certain and too known a Truth; Namely, that ſcarce any Age heretofore can equal the Impiety of the preſent. There have been indeed horrid Immoralities known in every Age; but in this the very Fundamental Principles of all Religion, both Natural and Reveal'd, are attack'd, and overborn by the Confederate-Forces of *Atheiſts*, *Deiſts*, and *Socinians*.

Secondly, The great Cauſe of Looſneſs in Principles and Manners, is univerſally acknowledged to have been owing to the want of Catechetical Inſtructions in Schools, Families, and Churches; through which neglect, the preſent Generation of

Men having been never well grounded in their Religion, are become an eaſie Prey to *Atheiſts* and *Hereticks*.

Thirdly, The only way therefore to train up a better Generation of Men for the next Age, and thereby to avert the Judgments of Heaven from pouring down upon us, is univerſally in all Families, Schools, and Churches, to revive that Ancient and Neceſſary Method of Inſtruction, *viz.* Catechetical Doctrine.

Fourthly, And I take it, that there is not a more Fundamental part of Catechetical Doctrine, and more principally requiſite to have the Minds of all Youth, both in Schools and Families, prepoſſeſs'd withal, than that wherein is Delivered, and Explain'd, the General Nature of the Covenant of Grace; that Covenant we entred into with God in our Baptiſm: Becauſe,

Firſt, In this Covenant are included all the Articles between God and Man; and conſequently the Summ and Subſtance of the Chriſtian Religion.

Secondly, Becauſe a general View of the whole Body of Chriſtianity being in a moſt Natural and Regular Method delivered in the Doctrine of our Baptiſmal Cove-

Covenant; thoſe who ſhall be ſo Inſtructed, will be able to refer to their proper Heads every Diſcourſe they ſhall hereafter read, or hear, on any particular point, to the avoiding of Confuſion in their Apprehenſions of Divine Truths.

Thirdly, And by this means, ſeeing at once the Noble End of Chriſtianity, and with what infinite Wiſdom all the Parts of it are adapted thereunto, they will be able, without farther reading, to diſcern the *Reaſonableneſs of the Chriſtian Religion*, to the preventing of all Infuſions of *Atheiſm* and *Deiſm*. And,

Laſtly, The general Doctrine of the Covenant of Grace, will be alſo of ſingular Advantage to all Novices; eſpecially at this time, to be prepoſſeſs'd withal; as it is an excellent Antidote againſt the two prevailing Hereſies of this Age, *Socinianiſm* on the one hand, and *Antinomianiſm* on the other; the one the Hereſie of the Higher, the other of the more Vulgar ſort of Men: A true State of the Covenant of Grace being alone ſufficient to obviate, or overthrow, and that without diſputing, the wretched Principles of both.

It is requiſite indeed our Youth ſhould not ſtop in the general Knowledge of the Nature,

Nature, Terms, and Conditions of their Baptiſmal Covenant, but that they ſhould proceed hereafter to a more thorough Underſtanding of each particular Article both of Faith and Practice: But regularly they ought firſt to know the general Scheme of Chriſtianity, and the Knowledge of this may be ſufficient to fit them for *Confirmation.* And their more diſtinct underſtanding of each particular in their Baptiſmal Covenant, whether Articles neceſſary to be Believ'd, or Duties to be Practic'd, muſt be that which ſhall fit, and qualifie them for the farther Ratification, and frequent renewing of the ſame Covenant in the *Lord's Supper.* When they ſhall have firſt learnt the *Principles of the Doctrine of Chriſt, leaving them, they are to go on to Perfection.*

And now as to the OFFICE FOR YOUTH, added at the latter end, it was for the moſt part compil'd by Dr. *Alexander Noel,* once Dean of St. *Paul's,* for the Uſe of Schools; and to make it more generally uſeful thereunto, I have not only tranſlated it, but added ſome few Prayers more for the Youth, and Servants of a Family. And if due Care ſhall be taken both in Schools and Families, that all the Youth belonging to each, ſhall, to Knowledge, add Piety and Devotion, it will turn, no doubt, to a Comfortable Account one day, as to thoſe Paſtors who ſhall thus faithfully inſpect their tender Flock; ſo to thoſe Maſters of Schools and Families, who ſhall take care thus to train up the Youth belonging to their Charges reſpectively, in the Knowledge and Fear of God.

TO

TO THE

READER.

THE Readers for whom I design this short Discourse upon the Doctrine of our Baptismal Covenant, are principally you who are the Youth of the Church of England. *And because the first Questions and Answers of the Church-Catechism do instruct you, in as few words as possible, in all the Articles both on God's part and ours, contain'd in this Covenant, as also in other Points necessary for you to be taught, pertaining to that great Subject; I have therefore chose these Preliminary Questions and Answers to be the Text to enlarge upon, in the Explication of this Important Doctrine.*

And the reason why I do so particularly pitch upon the Doctrine of the Baptismal Cove-

Covenant, as the moſt neceſſary for you to be throughly Inſtructed in, is for theſe two Reaſons. In the firſt place, becauſe being Inſtructed in this, you will know the Summ and Subſtance of Chriſtianity, even of all that moſt admirable Religion in the Study of which it concerns you to beſtow a great part of your Time, and clearly and diſtinctly to underſtand the Nature and Deſign of which Chriſtianity, you can never arrive, without comprehending in the firſt place, the general Doctrine of your Baptiſmal Covenant. And, Secondly, *I do more particularly recommend this Subject to your Study, becauſe a due underſtanding of your Baptiſmal Covenant is a neceſſary Qualification to* **Confirmation.**

Such is the Paternal and Affectionate Care of the Church of Chriſt, towards all her Sons and Daughters, that you were ſcarce ſooner born into the World, than you were took into her Boſom; and being Baptized, were delivered by her into the Hands, not only of your Parents, but of your Godfathers and Godmothers, as Sureties (ſo much concern'd I ſay ſhe is for your welfare) that you ſhou'd be train'd up in the Knowledge of that Covenant, and thoſe great Engagements you then enter'd

into

into with God. And when you ſhall be ſo Inſtructed, ſhe requires you ſhould perſonally appear before the Chief Officer in the Church of Chriſt, and He your Spiritual Father, the **Biſhop**, *and there ſolemnly profeſs it is your ſtedfaſt and unfeigned Reſolution, by the Aſſiſtance of God, which you will always pray for, to diſcharge ſuch your Covenant: And the Epiſcopal Benediction will be then given you, by which, and the Reverend Fathers laying on of Hands, you have a Promiſe that the Grace of God ſhall be conveyed to you.*

But then it will be requiſite you ſhould come duly prepar'd with a due underſtanding of the Nature, Terms, and Conditions of the ſame Covenant you appear to ratifie in your own Perſon, in ſo ſolemn a manner. And that you may be ſo prepar'd with a competent Knowledge of what you do, is the deſign of the following Diſcourſe.

And here let me adviſe you always to bear, even to the end of your Lives, a profound Regard to all the poſitive Inſtitutions of our Saviour and his Apoſtles. There is not a piece of Pride more fatal to the Souls of Men, than to think themſelves above Ordinances; nor is there any more provoking to God than this is, becauſe it implies as if we were wiſer than our Maſter, and knew

better

better than he, by what Means and Methods the Graces of his Holy Spirit ſhould be conveyd unto us. And indeed, conſidering we are ſo much Influenc'd by our Senſes, ſo that viſible Appearances do mightily Affect us, there is not any thing more naturally tends to make all conſidering Perſons faithful in their Covenant than this, that they do with ſuch outward Solemnities, firſt enter into it by **Baptiſm**, *and afterwards Ratifie it in* **Confirmation**, *and the* **Lord's-Supper**. *And moreover, we may with the utmoſt Aſſurance depend upon it, that Chriſt will be ever preſent in his own Ordinances, ſo that they ſhall never fail in thoſe bleſſed Influences he deſigns them for, and has promis'd by them.*

As then you have given up your ſelves to the Service of Chriſt in your Baptiſm, having then ſolemnly Renounc'd his Enemies, the World, the Fleſh, and the Devil; So be not backward, ſo ſoon as you ſhall arrive to a competent Underſtanding of the Tenour and Force of that Engagement, to reinforce the ſame Dedication of your ſelves to God at Confirmation, embracing, for that purpoſe, the firſt Opportunity of the Biſhop's Arrival into your Neighbourhood. And ſoon after this, having improv'd your Underſtanding in Divine Things, the better to fix your Holy

Holy Reſolutions, and to draw down from Heaven more plentiful Meaſures of his Holy Spirit, to enable you to perform the ſame, let no opportunity of the Holy Sacrament ever miſs you, tho' it ſhould be Weekly or Daily Adminiſter'd. For this you may ever take for a ſure Rule, that the more you draw nigh to God, and the more cloſely you engage your ſelves to him, the nearer he will vouchſafe to draw nigh to you, and the more you will have your Intereſt confirm'd in him.

But ſince Youth are ſo inconſiderate of themſelves, as not to prize theſe Advantages as they ought, I muſt not paſs by you who are their Parents, without a word or two of Admonition. And to quicken you in your Duty of making it your chief Care to have your Children duly princip'd in Chriſtianity, give me leave to tell you, that the very Jews *will riſe in Judgment againſt you on this very Account; for they are ſo diligent in the Inſtruction of their Children in their Law, that There is no Youth under Heaven can at Thirteen Years old give ſo exact an account of the Rites of their Religion, as the Jewiſh. And they think themſelves chargable with all their Childrens Miſcarriages till they have ſo Inſtructed 'em, and have*

Addiſon of the Preſent State of the Jews, Ch. 10.

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at Thirteen brought 'em before the Synagogue, to profeſs the taking the charge of the Law upon themſelves, which is anſwerable to our Confirmation.

Nor let any think to excuſe themſelves from this Care by the meanneſs of their Condition. The Vaudois, *as* Thuanus *repreſents their State, ſeem to be the pooreſt, and the moſt deſtitute People upon Earth, and yet there is not any amongſt 'em but can read their Bible, and ſing their Pſalms. And there is not a Child to be found who cannot very readily, when ask'd, give an account of his Faith, and* a reaſon of the hope that is in him. *Both which Inſtances conſider'd, I think it deſerves your ſerious Reflection, whether your ſo far deſpiſing the Advantages of ſo excellent a Religion as you enjoy, as not to think it worth your while to teach it your Children; And whether your ſlighting ſuch excellent means of Inſtruction as your Children may have, above thoſe of other Nations, may not provoke God to* remove his Candleſtick from you, *and ſo give it to a People worthier than your ſelves.*

Thuan. Hiſt. Lib. 27.

THE

THE
I. LECTURE.

A Catechiſm; that is to ſay, An Inſtruction to be learned of every Perſon, before he be brought to be Confirmed by the Biſhop.

THE Word *Catechiſe*, which is often to be met with in the *Greek* of the New Teſtament, does import a general Inſtruction in thoſe Chriſtian Truths, which are afterwards to be more particularly and diſtinctly learn'd by thoſe who have entertain'd the Profeſſion of the Goſpel. Some give us its original Meaning by another Word, which ſignifies to Build, intimating thereby, that a Catechiſm muſt conſiſt of the main and fundamental Principles of Chriſtianity, ſuch as are fitted to build up a firm and unſhaken Chriſtian withal: And others derive it from the Word Eccho, becauſe theſe Principles muſt, by often repeating, be infuſed into us.

And now agreeably to this original Meaning of the Word, *A Catechiſm may be defin'd to be a General Inſtruction in the Fundamental Principles of*

the Chriſtian Religion, neceſſary to be learn'd of every Perſon, in order to his Confirmation.

Firſt, *It is a General Inſtruction in the Fundamental Principles of Religion. Now the Chriſtian Religion is out of Chriſtian Principles, to live an holy good Life; and together therewith to depend upon Chriſt's Mediation for us with the Father, that our imperfect Righteouſneſs may be graciouſly accepted to our Juſtification.*

1. *Morality*, or a good Life, conſiſting in a conſcientious Diſcharge of our Duty to God, our Neighbour, and our ſelves, is a moſt neceſſary and eſſential Part of Chriſtianity, as appears from that of St. *James*, 1. 27. *Pure Religion, and undefiled before God and the Father, is this, to viſit the Fatherleſs and Widows in their Afflictions, and to keep ones ſelf unſpotted from the World.* And to implant this Morality amongſt Men, was the great Deſign of our Saviour's Coming into the World. Thus, *Titus* 2. 11, 12, 13, 14. *The Grace of God, which bringeth Salvation to all Men, hath appeared, teaching us, that denying Ungodlineſs and worldly Luſts, we ſhould live ſoberly, righteouſly, and godly in this preſent World; looking for that bleſſed Hope, and the glorious Appearing of the Great God, and our Saviour Jeſus Chriſt, who gave himſelf for us, that he might redeem us from all Iniquity, and purifie to himſelf a peculiar People zealous of Good Works.*

2. But it is not enough to live virtuouſly, but withal it muſt be from *Chriſtian Principles*. They who are temperate only becauſe it preſerves their Health, juſt and charitable in order only to maintain their Reputation and Int'reſt

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in the World, and faſt and pray only to be ſeen of Men, *Verily I ſay unto you, they have their Reward*, Mat. 6. 2.

Nor is it enough to entitle any one to the Name and Reward of a Chriſtian, to live a good Moral Life, as mov'd thereunto by the meer Principles of Natural Religion, as upon the Perſuaſion there is a God, and Providence, and a future Judgment; but to render any one capable of being juſtify'd by the Law of Grace (and there is no other Law according to which we can be juſtify'd) it is neceſſary we believe and act according to Chriſtian Principles; *for in the Day when God ſhall judge the Secrets of Men by Jeſus Chriſt, it will be according to his Goſpel*, Rom. 2. 16. And,

3. When all is done, a Chriſtians Principle will teach him not to depend upon his own Righteouſneſs, tho' perform'd according to the Conditions of the Goſpel, but to depend ſolely upon the Mediation of Chriſt, that his imperfect Righteouſneſs may be accepted; for ſince we *all have ſinned, or come ſhort of the Glory*, or Approbation, *of God*, Rom. 3. 23. *It is in Jeſus Chriſt we have Boldneſs, and Acceſs with Confidence by the Faith of him*, Eph. 3. 12.

And indeed ſuch Dependance upon the Mediation of Chriſt for our Acceptance, is the diſtinguiſhing Character of a true Chriſtian; for though it ſhould be ſuppos'd that many *Pagans*, by the Force of the mere Principles of Natural Religion, have led very plauſible and blameleſs Lives; yet that the beſt of our Performances are ſo imperfect, that it was thought requiſite

in the Divine Wiſdom, that the Son of God ſhould become a Sacrifice to expiate their Guilt, and a Mediator with the Father to obtain their Acceptance, is what the proud Hearts of Natural Men never thought of, and no Religion but the Chriſtian ever taught: And therefore this Dependance upon Chriſt is neceſſary to take down that arrogant Conceit of our own Righteouſneſs, which is a Temper of Mind ſo diſpleaſing to God: So the Apoſtle, 1 *Cor.* 1. 29, 30, 31. To the end *that no Fleſh might Glory in God's Preſence, Jeſus Chriſt is by him made to us Wiſdom, and Righteouſneſs, and Sanctification, and Redemption, that ſo he that glorieth, may glory in the Lord.* And thus you ſee what is the Chriſtian Religion.

And now the *Fundamental Doctrines* of this Religion muſt be ſuch as are the Foundation upon which ſuch a Religion can only be built, or the Spring from whence it can flow; that is, ſuch Doctrines as powerfully tend to render thoſe who do embrace ſuch Principles, in the firſt Place good Livers; and, next to that, ſo humble as to depend upon the Mediation of Chriſt the Son, for their Acceptance with God the Father.

And ſuch is the Doctrine of the Covenant of Grace, wherein we learn the Engagement we made at our Baptiſm to be thus Religious; ſuch alſo are all the Articles of our Chriſtian Faith, which are every one of them moſt powerful Motives to a Holy Life; and ſome of them, moreover, ſuch as ſend us to Chriſt to intercede with God for its Acceptance. Such are the *Ten Commandments*, which are the general Rules

Rules out of which, all, or moſt of thoſe particular Duties wherein conſiſts our Holy Living do flow. And ſuch, laſtly, are the Doctrine of *Prayer*, and the *Sacraments*, which are the Means; the former, the Means of obtaining the Divine Grace and Aſſiſtance, without the Help of which we cannot be Religious; the latter, the Means of conveying this Grace to the Souls of Men. And thus you ſee, as what is meant by the Chriſtian Religion, ſo what are to be accounted its Fundamental Principles.

And now, *A Catechiſm is a General Inſtruction only in theſe Fundamental Principles.* A *Catechiſm* muſt be a general, ſhort, and comprehenſive Inſtruction in theſe Neceſſary and Eſſential Points of Chriſtianity. Hence *Rom.* 6. 17. It is called *a Form of Doctrine that was delivered to the* Firſt Chriſtians. And ſuch is the *Catechiſm* of our Church, which does contain thoſe very Points which are ſtil'd the Firſt *Principles of the Doctrine of Chriſt*, Heb. 6. 1. So that as to the Matter you ſee of which a *Catechiſm* is to conſiſt, it is a General Inſtruction in the Fundamental, and Neceſſary Principles of the Chriſtian Religion.

The ſecond Thing mentioned in the Definition of a *Catechiſm*, are the Perſons who are to be inſtructed. *And a Catechiſm is an Inſtruction neceſſary to be learnt of every Perſon.* No Building can ſtand without a Foundation: And as to Religion, you will find, *Mat.* 7. 24. a Perſon well-grounded in Religious Principles, ſhall be able to bear the Shock of the fierceſt Temptations; but a Perſon, whoſe Religion is founded

upon no Principles, ſhall not be able to withſtand the leaſt: So that there is an apparent neceſſity, that every Perſon of what Age, Quality, or Condition ſoever, ſhould be well-grounded in Religious Principles by *Catechetical Inſtructions:* And the Contempt of *Catechiſing*, is ever the Effect of Pride, and the Cauſe of Ignorance.

True it is, the Seeds of Virtue, and Principles of Religion can never be too early ſown; and therefore 'tis undoubted that *all Children* eſpecially ought to be *Catechis'd.* But ſince the Principles of Religion are for the moſt part deep Myſteries, hard to be underſtood, the fitteſt Perſons to receive an Expoſition of theſe things, and then to be demanded an Account of what they are ſo taught, muſt be Youth grown up to ſome Years of Diſcretion; ſo that it is not below Perſons of any Age, or Quality, to lay the Foundation of their Chriſtian Knowledge in Catechetical Inſtruction.

Thirdly, And now it only remains, in order to compleat the Account I have given of a *Catechiſm*, to declare to you the end of it. *And its Deſign is to prepare you to be Confirm'd by the Biſhop.* Confirmation conſiſts of Two Parts: Firſt, in a Perſon's *ſolemn renewing of his Baptiſmal Vow and Covenant with God*, after that he comes of Years to take upon him thoſe Vows which were made for him by his Godfathers, and after that he has by *Catechiſing* been inſtructed in the Nature, Weight, and Benefit of ſuch a Covenant. And then, ſecondly, it conſiſts in the *laying on of the Hands of the Biſhop, accompany'd with his Bleſſing and Prayers.* And a Rite this is, both greatly neceſ-

neceſſary, and of ſingular Benefit in the Church of Chriſt.

And, *Firſt*, It is highly neceſſary, that every *Baptiſed* Perſon, when he comes to Years of Underſtanding, ſhould ſolemnly declare his Acceptance of all the Mercies of God, on thoſe Conditions his Sureties have engag'd in his Name; or elſe he may be reaſonably deem'd to have renounc'd that Coveuant of Grace, and to have repented it was ever made in his behalf: To have renounced that Bleſſed Covenant, I ſay, and all claim to the Priviledges and Promiſes thereof; which puts us ſo much above the Condition of Infidels and Heathens, *who are without Chriſt, and Strangers from the Covenants of Promiſe, having no Hope, and without God in the World*; which the Apoſtle mentions as a moſt deſperate and forlorn Condition, *Eph.* 2. 12. And *Confirmation* is alſo highly neceſſary, as it conſiſts in the Epiſcopal Benediction, and laying on of Hands. This Rite of laying on of Hands being reckon'd, *Heb.* 6. 1, 2. amongſt the Firſt Principles of the Doctrine of Chriſt.

Secondly, And *Confirmation* is alſo an Ordinance of ſingular Benefit to Men's Souls, whether, *Firſt*, As the *Solemn Profeſſion* therein made to be true to our Baptiſmal Covenant, imprints upon our Hearts ſerious Thoughts, and Religious Purpoſes, and Reſolutions; Or, *Secondly*, As the *Epiſcopal Benediction, Prayers, and Laying on of Hands*, have Spiritual Bleſſings attending them: For that much Benefit may be expected from the Devout Prayers and Paternal Benediction or Bleſſing of a Father of the

Church, who is Commiſſion'd to pray to God in the behalf of others, and to bleſs the People in his Name, is what we are aſſur'd, *Jam.* 5. 14. Nor have we reaſon to doubt, but that God will have a particular regard to his own Inſtitutions, and will bleſs thoſe means of conveying his Grace, which he himſelf has appointed. So that thus you ſee what it is to be Confirm'd by the Biſhop; and withal, how neceſſary and beneficial it is to the Souls of Men to be ſo Confirm'd.

And now, Catechiſing is highly neceſſary to prepare Perſons to be accordingly Confirm'd,

And, *Firſt.* In order to their *Solemn Ratifying their Covenant with God.* For what ſo requiſite as that every Perſon before he takes upon him ſo great and weighty a Buſineſs, as the performance of the Conditions of the Covenant of Grace, ſhould be firſt Inſtructed, ſo as to underſtand them well; both what thoſe Conditions of Repentance, Faith, and Obedience are; and what mighty Bleſſings God vouchſafes to make over to him in the ſame Covenant, which ſhould be a reaſonable Conſideration to undertake ſo great a Charge. *What King*, ſays our Saviour, *Luke* 14. 31. *going to make War againſt another King, ſitteth not down firſt, and conſulteth, whether he be able with ten thouſand, to meet him that cometh againſt him with twenty thouſand?* And in like manner, every one who will act wiſely before he engages in a Spiritual Warfare againſt the World, the Fleſh, and the Devil, ought to be inſtructed in the Nature and Manner of this Warfare. So neceſſary is Catechiſing in order to the Renewing and Ratifying in Con-

Confirmation, that Covenant and Vow which was made in Baptiſm.

Nor, *Secondly*, Is it leſs neceſſary to the receiving Benefit by the Prayers, the Bleſſing, and by the Laying on of Hands of the Biſhop in Confirmation. For as beneficial as theſe really are to all thoſe who ſhall come duly Prepar'd; yet it is certain, that without ſome neceſſary Qualifications in ſuch as come to be Confirm'd (amongſt which, to underſtand the Nature, Terms, and Conditions of the Covenant of Grace, and ſeriouſly to intend to perform the ſame, are the firſt and chief) none will be much the better for the Biſhop's Prayers, Benediction, and Laying on of Hands. And therefore Catechiſing, which is the only proper Means to give Perſons ſuch an Underſtanding, muſt needs be exceedingly neceſſary to their being Benefitted alſo by what the Biſhop ſhall perform in their Confirmation.

And thus you have had an account, *Firſt*, Of the Matter of which a *Catechiſm* is to conſiſt: *Secondly*, Of the Perſons to be Catechiſed: And, *Thirdly*, In ſome meaſure you have been told the End and Reaſon of Catechiſing. But there being ſeveral other great Advantages in this Method of Inſtruction, I ſhall defer the Conſideration of them to the next opportunity, as further Motives to you duly to attend it.

THE

THE II. LECTURE.

A Catechiſm; that is to ſay, An Inſtruction to be learn'd of every Perſon, before he be brought to be Confirm'd by the Biſhop.

YOU have already been told the Nature of a *Catechiſm: Firſt*, That it is a General Inſtruction in the Fundamental Principles of the Chriſtian Religion. *Secondly*, That the Perſons proper to be Catechiſed, are all New Beginners in the School of Chriſt, be they of what Age or Quality ſoever. And, *Laſtly*, I have ſhew'd you, that the end thereof is to fit and prepare Perſons for Confirmation, both to Renew their Baptiſmal Vow before the Biſhop, and to Qualifie ſuch as are Confirm'd to receive Benefit by the Biſhop's Prayers, Benediction, and Laying on of Hands.

But becauſe there are ſeveral other Benefits of Catechiſing, and thoſe ſuch as will raiſe a due eſteem of it, I will proceed to ſhew you thoſe other Ends and Purpoſes to which Catechiſing ſerves, before I enter upon Expounding the *Catechiſm* it ſelf.

II. And as for Confirmation, ſo *Catechiſing is alſo requiſite to fit and prepare Perſons to be Worthy*

Worthy Communicants in the Lord's Supper. In both *Confirmation*, and in the *Lord's Supper*, you are to renew the Covenant with God. To both therefore you ought to come with the like Knowledge of what you are to do.

And alas! to what is it but to their having never been Inſtructed in their *Catechiſm*, that ſo many come ſo Ignorantly, (and if Ignorantly, then Unworthily) or elſe not at all to the *Lord's Supper?* Ignorantly in not underſtanding the Importance of that Bleſſed Sacrament to be the New Covenant in *Chriſt's Blood*, 1 *Cor.* 11. 25. that is, that it is the Seal of that Covenant which was purchaſed by, and Ratify'd in his Blood.

And to their not having been Catechis'd, whereby they would have underſtood the unſpeakable Benefit of being in Covenant with God, it is to be imputed, that ſo many turn their Backs upon, and come not at all to the Lord's Table. To which there needs no greater Motive to Invite any conſidering Perſon than this, that God does as well condeſcend in that Bleſſed Ordinance to ſeal to us a Title to the Pardon of Sins, and to Eternal Life and Happineſs, as we do Ratifie our Vows of Faith and Obedience unto him.

III. *Catechiſing is very uſeful to render you capable to be Edify'd by the Preaching of the Word, and to the Profiting by Sermons.* That is truly Edifying Preaching which explains the Meaning, and proves the Truth of the Doctrines of Chriſtianity, which ſtates the Nature and Extent of Chriſtian Duties, and which warms the Heart

Heart with a Love of our Duty, and does vigorouſly excite us to the Practice of it. And whereas an unchatechis'd and ungrounded Perſon will be ſure to prefer the moſt empty and noiſie, to the moſt ſubſtantial Diſcourſes upon the Points of Religion; He who has been truly Catechis'd, will be able to make a better Judgment of what he hears, and will turn it to far better uſe. And by having a Regular Scheme of Divinity laid up by Catechetical Inſtruction in his Head and Heart, he will be able to range every thing he ſhall at any time hear, into its proper Place and Order; as alſo to diſtinguiſh between the more and leſs material Parts of Chriſtianity.

IV. *Catechiſing is of Excellent Uſe to prevent your being ſeduc'd into Hereſie and Errour.* That Hereſies will ariſe in the Church, and that by the Permiſſion of God, for a trial of our ſtedfaſtneſs to the Truth, is what the Apoſtle does warn us of, 1 *Cor.* 11. 19. *There muſt be Hereſies, that they who are Approv'd may be made manifeſt.* But as great as is the Danger, that one who has never been well Catechis'd, will be ſeduc'd; yet he who ſhall hold faſt that *Form of Sound Words*, 2 Tim. 3. 13. which has been taught in his Catechiſm, will be able, by them, as by a certain Tovchſtone, to diſcover what are True, what are Erroneous Doctrines.

Laſtly, *Catechiſing is exceeding uſeful to preſerve a young Perſon from falling into any groſs and waſting Sin, and eſpecially into any ungodly courſe of Living: Or if he has been ſeduc'd by Evil Company, the having the Seed of good Principles ſown*

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in the Heart, by a timely Catechiſing, will be the moſt likely means to recover ſuch a one out of the Snares of the Devil.

Firſt, *It is exceeding uſeful to preſerve Youth from falling into any groſs and waſting Sin, and eſpecially any ungodly courſe of Living.* Thus it was the Counſel of the Wiſeman, *Prov.* 22. 6. to *Train up a Child in the Way he ſhould go, and when he is old he will not depart from it.* And the Experience of all Men, and of all Ages ſhews it, that thoſe are not eaſily, and but very rarely corrupted, who have had their Minds poſſeſs'd betimes with the Apprehenſions of God, of his Juſtice, Goodneſs, Truth, and Holineſs; and who have learn'd what the Son of God has done for them, to reſcue them from the Power of the Devil; and who have been made ſenſible of their Vows and Engagements to God.

Experience, I ſay, ſhews us, that Perſons thus Principl'd betimes, rarely miſcarry, whereas our unchatechis'd, untaught Youth fall immediately, without any reſtraint, into the moſt horrid and vile Courſes.

It may indeed now and then happen, that a Perſon well Principl'd may be overcome through the Strength of Temptation, but ſuch a one ſoon recovers again. Or it may ſometimes be found, that falling into looſe Company, he may become for a time harden'd in Wickedneſs, and be deliver'd up to follow all Uncleanneſs with Greedineſs; but however, this may be ever obſerv'd, that whereas one who had never receiv'd any Principles of Religion, is ſcarcely ever after reclaim'd by any Methods

of

of Providence, ſuch as Sickneſs, or other Afflictions, becauſe he is not ſenſible from whom they are ſent, and whither, and to whom they would call him; yet if one that has been formerly inſtructed in the Neceſſaries to Salvation ſhall happen to be ſo viſited, it is very great odds but his former good Principles reviving in him, do make him ſenſible of his foul Rebellion againſt his Gracious Father, ſo that with the Prodigal Son he will reſolve to *ariſe, and go to his Father, and ſay unto him, Father, I have ſinned againſt Heaven, and before thee, and am no more worthy to be called thy Son; make me as one of thy Hired Servants*, Luke 15. 18, 19. So that in ſhort, by virtue of good Principles early ſown, a young Perſon ſhall be either prevented from falling into a vicious courſe of Life, or ſoon recover'd out of it, which alone were enough to demonſtrate to you the uſe of Catechiſing. And this I am ſure, together with all the forementioned Reaſons for it, ſpeak it to be the moſt neceſſary, as well as it is the moſt wanted Method of Inſtruction at this Day in our Church.

THE

THE III. LECTURE.

What is your Name? And the Answer is made by the Christian Name.

THo' this Question seems not very material to some, yet a more proper one could not be put at the beginning of a Christian Catechism than this, which obliges you to give up your Christian Name to the Minister and Congregation: For,

First, *The asking you what is your Christian Name, may put you in mind of your Christian Profession, which you took upon you under that very Name, and of that Strictness of Life, which is required of those who bear the Name of Christians.*

Secondly, *It gives occasion to remind you, that the bad Lives of such who bear the Name of Christians, do an infinite Prejudice and Dishonour to Christianity.* And,

Thirdly, *It gives occasion to the Minister to exhort you therefore to stand upon the Dignity of the Christian Name and Profession, by living such Lives as may be an Honour, not a Disgrace unto it.*

And, First, I say, the asking you of your Christian Name may put you in mind of your Christian Profession, which you took upon you under that very Name,

Name, and of that Strictneſs of Life which is required of thoſe who bear the Name of Chriſtians.

Fo why? There is the greateſt Force in a *Chriſtian Name* to make a Man lead a Chriſtian Life, as under that Name having liſted himſelf, 1. A Diſciple of a moſt Holy and Excellent Religion. *Let every one that nameth the Name of Chriſt*, or upon whom the Name of Chriſt is called, *depart from Iniquity*, 2 Tim. 2. 19. For indeed it is ever expected, that thoſe who profeſs to be guided by the moſt perfect Doctrine, ſhould anſwerably live the moſt perfect Lives. 2. Every one of you, under your *Chriſtian Name*, have in a Publick and Solemn Manner at your Baptiſm, liſted your ſelves Servants and Soldiers of a moſt Holy and Juſt God: Of *a God that hath no Pleaſure in Wickedneſs, neither ſhall any Evil dwell with him; in whoſe ſight the Fooliſh ſhall not ſtand, and who hateth all the Workers of Iniquity*, Pſal. 5. 4, 5. 3. It is under your ſeveral Chriſtian Names, that you have Liſted your ſelves to fight under God's Banner againſt his, and your own Enemies, *the World, the Fleſh, and the Devil*, declaring you will ſo *Renounce* every one of them, as not to be tempted, or drawn off by either of 'em to ſin againſt God. 4. Under your reſpective *Chriſtian Names* you have profeſs'd firmly ſuch Articles as are the moſt powerful Motives in the World *to deny all Ungodlineſs, and Worldly Luſts, and to live ſoberly, righteouſly, and godly in this preſent World.* 5. And accordingly you have engag'd your ſelves under your ſeveral *Chriſtian Names* in the ſtrongeſt Covenants, in hopes

hopes of the most Glorious Rewards; and, out of fear of the sorest Punishments, to obey the most Righteous Laws of God, by living thus *soberly, righteously, and godlily.* And lastly, under this very *Christian Name*, you have received of God most sure Promises of most powerful Assistances to do all this. Thus may the very Asking you what is your *Christian Name*, put you in mind of your Christian Profession, and of the Strictness of Life, which is requir'd of those who bear the Name of Christians.

Secondly, And the same Question and Answer about your Christian Name, gives occasion to remind you, that the bad Lives of such who bear the Name of Christians, do an infinite Prejudice and Dishonour to Christianity. For nothing does more hinder the Conversion of Infidels, than their seeing profes'd Christians live, as if they themselves did not believe the Truth of Christianity. Nor does any thing open the Mouth of the Enemy more against the Blessed Author of our Holy Religion; for *the Name of God is blasphemed amongst the Gentiles*, through those who live unanswerably to their Profession, *Rom.* 2. 24. But especially it puts bitter Reproaches into the Mouths of Atheists, when Wickedness is committed under the Disguise, and Pretence of Religion; which two Considerations should oblige all who are named Christians, *to see that they walk circumspectly, not as fools, but as wise*, Eph. 5. 15.

And indeed since we seldom see a Person of so abject and mean a Spirit, as to endure with Patience, that the Calling or Profession he is

of, whatever it is, ſhould be ſet at nought: As therefore you would not ſhew your ſelves to have leſs Honour for your Chriſtian Religion and Profeſſion, than ſecular Men have for their worldly Callings;

Thirdly, *I muſt therefore take occaſion from the mention of your Chriſtian Name, to exhort you to ſtand upon the Dignity of your Chriſtian Name and Profeſſion, by living ſuch Lives as may be an Honour, not a Diſgrace unto it.* For why? 1. It may be conſidered, that all Titles of Honour are but mean and inconſiderable, in reſpect of our Chriſtian Title. 2. There is ſo near an Alliance between the Chriſtian Name and Profeſſion, that it Baptiſm they both began together. 3. It deſerves to be conſider'd how the Primitive Chriſtians did, by virtue of the *Chriſtian Name*, reſiſt the fierceſt Temptations, their uſual Anſwer to thoſe that did ſolicite them, and by Tortures would force them to renounce their Religion, being no more than this, *I am a Chriſtian, it is therefore in vain for you to tempt me.* 4. 'Pray' think upon the Indecency of living unſuitably to the *Chriſtian Name* and Profeſſion. *Know you not that your Bodies are the Members of Chriſt? Shall I then take the Members of Chriſt and make them the Members of an Harlot? God forbid,* 1 Cor. 6. 15. And, 5. Bethink your ſelves, that to quit other Purpoſes we give up our ſelves to be Chriſtians; namely, to ſeaſon and guide the World by the Exemplarineſs of our Lives, for which reaſon we are called the *Salt of the Earth*, Matth. 5. 13. and *the Light of the World*, v. 14. Laſtly, And indeed ſince moſt *Chriſtian Names*

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do afford some Examples of Vertue, which should prompt Christians to an Imitation of those who were eminent under these Names; I would therefore advise Parents to chuse for their Children the Names of Persons eminent for Vertue, not infamous for Vice. And let this suffice to have been observed upon the Question and Answer concerning your *Christian Name*.

THE

IV. LECTURE.

Quest. **Who gave you that Name?**

Answ. **My Godfathers and Godmothers in my Baptism, wherein I was made a Member of Christ, a Child of God, and an Inheritor of the Kingdom of Heaven.**

Quest. **What did your Godfathers and Godmothers then for you?**

Answ. **They did Promise and Vow three things in my Name. First, That I should renounce the Devil, and all his Works; the pomps and Vanity of this wicked World; and all the sinful Lusts of the Flesh. Secondly, That I should Believe all the**

Articles of the Christian Faith: And, Thirdly, That I should keep God's Holy Will and Commandments, and walk in the same all the days of my Life.

Quest. Dost thou not think that thou art bound to believe, and to do as they have promised for thee?

Answ. Yes, verily; and by God's help so I will. And I heartily thank our Heavenly Father, that he hath called me to this State of Salvation through Jesus Christ our Saviour: And I pray unto God to give me his Grace, that I may continue in the same unto my Lives end.

THe most easie Method of Instruction, and such as does most effectualy convey Knowledge to the Minds of Men, is that which gives first some general Notices of the Art or Science about to be taught, and which does then descend to a larger Explication thereof in its several Particulars. And accordingly our *Catechism* gives you an entire Instruction in the Covenant of Grace, both *generally and particularly*: *Generally*, in the three first Questions and Answers now read to you, which are therefore usually call'd *Preliminary*: *Particularly*, in the *Creed*, *Decalogue*, the *Lord's Prayer*, and in the Doctrine of the *Sacraments*.

1. *I ſhall begin with the General Nature of the Covenant of Grace*, which I ſhall have ſufficiently explain'd by then I have gone through with my Expoſition of theſe Words now read. Now,

As to the general Notion of ſuch Covenants, as are uſually made betwixt *Governors* and their *Subjects*; which approach neareſt to the Nature of ours; ſuch a one, if it be perfect in all its Parts, and fully expreſt, may be defin'd to be

A Mutual Agreement between the Two Parties, wherein there are Promiſes, Rewards, or profitable Conſiderations made over on one part, on certain Conditions to be perform'd on the other: And wherein alſo there is an Obligation on the one ſide, of undergoing ſome certain Penalties, in caſe of not performing thoſe Conditions conſented unto by him, and impos'd on him by the other.

A Covenant, I ſay, *is a mutual Agreement between two Parties.* For where both the Parties are not *Conſenting* to the Terms, the one to the making good the Promiſes, the other to the performance of the Conditions, the Agreement is none at all, or it is not perfected; nor is it obliging on either ſide. And tho' where the one Party has Sovereign Authority over the other, there ariſes from that an obligation to Obedience, yet without the Formality of a mutual Agreement, the Will of the Superiour is then only a *Law*, not a *Covenant*.

Farther yet, *In a Covenant there are certain Peomiſes, Rewards, and profitable Conſiderations made over on one part, on certain Conditions to be perform'd on the other.* And upon the performance of theſe Conditions there accrues a Title to

Promiſes, inſomuch that upon our Repentance, and *Confeſſion of our Sins*, God will reckon himſelf *in Juſtice and Faithfulneſs* bound (ſince the giving of the New Covenant) *to forgive us our Sins, and to cleanſe us from all Unrighteouſneſs*, 1 Joh. 1. 9. And this may ſuffice, in order to ſhew the general Nature of a Covenant.

And now to underſtand the diſtinct Nature and Notion of the Covenant of Grace, we muſt look back even as far as the Creation, and conſider how that *God having made Man upright*, and put him into a Capacity never to have violated his Covenant; he did then engage him to a Perfect, Exact, and Unſinning Obedience. The Reſult whereof was, that Man being overcome by the Temptation of the Devil, he did tranſgreſs the Law given by his Maker, *Gen.* 2. 17. and did violate his Covenant with him. Whereupon the Divine Juſtice, Wiſdom, and Holineſs requir'd Satisfaction; and it was requiſite that Puniſhment muſt enſue, if it were but to manifeſt the Divine Hatred of Sin, and for the Security of God's Government in the World.

But what Creature is there in the Heaven above, or in the Earth beneath, whoſe Puniſhment could be of that Value and Conſideration, as to be a ſufficient Satisfaction for the Sins of Mankind? It is certain, *no Man can redeem his Brother, or pay God a Ranſom for him; for the redemption of his Soul is precious*, (too precious for that) *Pſal.* 49. 7, 8. And Man being himſelf uncapable to make it, by leſs than ſuffering an everlaſting Puniſhment; the Son of God did himſelf therefore moſt graciouſly offer to die

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in our ſtead, and did undertake by the Infinite Merit of his own Sufferings, to make Satisfaction to Infinite Juſtice, which we could not; ſo 2 Cor. 5. 21. *He made him to be Sin*, or a Sin-offering *for us, who knew no Sin, that we might be made the Righteouſneſs of God in him*; and becauſe whilſt under the Firſt Covenant, which requir'd a Perfect, Exact, and Unſinning Obedience, it was impoſſible for us to be ſav'd, the Son of God did therefore Cancel that upon the Croſs, and did purchaſe by his moſt precious Blood, a Covenant of Grace in its ſtead; for which reaſon he is called the *Mediator of a better Covenant*, Heb. 8. 6. he did Purchaſe a Covenant of Grace, I ſay, conſiſting of Conditions performable in our fallen State, wherein Repentance, Faith, and a ſincere Obedience is accepted, inſtead of a perfect, and an indefective Righteouſneſs.

In ſhort, the Covenant of Grace reſembles the Articles of Accommodation made through the Interceſſion of a Prince's Eldeſt Son, betwixt that Prince and his Rebellious Subjects, to whom upon the Interceſſion of his Son, the King is graciouſly pleas'd to Grant, not only Pardon of all their former Crimes; but moreover certain great Priviledges and Freedoms, Protection, and ſeveral particular Favours, Lands and Poſſeſſions, and the like, on condition they will thenceforward *Renounce* and forſake all his Enemies, and place no farther Truſt nor Confidence in them; and on condition they will not diſobey him for the future, in any of his juſt and reaſonable Commands, but pay him a

true and faithful Obedience to all his Laws.

Much of the same Nature is the Covenant of Grace; and as it does extremely much concern every Christian to be well instructed in it; so there is little necessary to be known in the Christian Religion, besides the Articles of this Covenant. And the Catechetical Method of Instruction being the most useful to that purpose, of all others, it does therefore very much concern you to pay a due attendance to it.

THE V. LECTURE.

Wherein I was made a Member of Christ.

A General View of the *Covenant of Grace*, I have already given you. And these Words, *Wherein I was made a Member of Christ*, do contain the first of these invaluable Priviledges made over to us in this Covenant.

Now, to be a Member of Christ, is to be a Member of *Christ's-Church*, as will appear from *Col.* 1. 18. compared with *Eph.* 5. 30. And that you may be sensible how happy a thing it is to be a Member of *Christ's Church*.

First, *I will shew you what kind of Body the Church of Christ is.*

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Secondly, *What it is to be a Member of it.* And then

Thirdly, *What exceeding great and invaluable Priviledges do belong to every Member of Christ's Church.* And

1. *I will shew you what kind of Body the Church of Christ is.* And it is the Universal Society of all Christians, consisting both of Lawful Governors and Pastors, and also of the People of God committed to their Charge; and who are call'd from out of the wicked World by the Preaching of the Gospel, to a Holy Profession and Calling, namely to Repentance, Faith, and Obedience towards God; and to the Enjoyment of unspeakable Priviledges from God: And who to the end of being incorporated into one Society, and of having God to be their God, and they themselves his People, have entered into Covenant with him by Baptism, and do often renew the same in the Lord's Supper, and are Incorporated thereby into one Body, subdivided indeed into several particular Bodies, and Churches, for the convenience of Government and Worship; but holding Communion with one another, in one and the same necessary Points of Christianity, necessary to constitute the Church under Jesus Christ their Supream Head.

And first, *I say, the Church of Christ is the Society of Christians, consisting both of Lawful Governors and Pastors, and of the People of God committed to their Charge.* The Church of Christ is not a Headless Multitude, but a well-ordered Society, consisting of Superiors and Inferiors; of Governors and Governed. Hence it is

called,

call'd, *The Kingdom of Christ*, Rev. 11.15. And *Eph.* 2. 19, 20, 21. the Members thereof are stil'd *Fellow-Citizens*, Members of an Houshold, and Parts of a Temple; all which Expressions speak the Church of Christ to be a Regular Society of Men, combin'd and knit together by Laws, deriv'd from some Supreme Head and Governour.

And in the Constitution of Christ's Church, it is requisite that the Governors and Pastors thereof should be lawful ones; that is, such as Christ has Commission'd to these Offices; for St. *Paul* does sharply demand, *Rom.* 10. 15. *How any shall Preach* the Gospel, *except they be sent?* And that an Episcopal Clergy are undoubtedly Authorized, and sent (whatever others are) cannot be question'd, since our Saviour, when he sent forth his Disciples into the World, to Preach the Gospel, and to gather a Church, he told them, *Mat.* 28. 20. That he *would be with them*, or stand by them in giving Authority and Success to their Ministry, *to the end of the World*; whereas for 1500 Years it is certain, that he did Authorize no other than those *Episcopally Ordain*'d; for there were no other than *Episcopal Churches* during that time, as appears from the Histories of all Ages.

Secondly, *The Church of Christ is the Universal Society of Christians.* The Church under the Law was confin'd to the Jewish Nation, but now under the Gospel, *in every Nation he that feareth God and worketh Righteousness, is accepted of him*, Acts 10. 35. *For Christ is our Peace, and hath made both one, and hath broken down the middle Wall of Partition between us*, Eph. 2. 14. It

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is not indeed either Jews or Gentiles, while they continue ſuch, that are of the Church of Chriſt. But,

Thirdly, *It conſiſts of ſuch, who are called forth out of the wicked World, from amongſt both.* The whole World by then our Saviour came into it, was over-run with Wickedneſs; and therefore did Chriſt come to call us out of the World; for which Reaſons, Chriſtians are in many places ſtiled the *Called:* And *Joh.* 17. 6. they are ſaid to be ſuch, whom the Father hath *given our Saviour out of the World*; and tho' they are in the World, yet they are not *of the World*, v. 16. And tho' it is too true, that many of thoſe of whom the Church is compoſed, do not effectually obey this Call, but continue ungodly; and therefore the Church is liken'd, *Mat.* 13. 24, 30. to a Field in which the *Wheat* and the *Tares grew up together until the Harveſt.* However,

Fourthly, All the Members of the Church of Chriſt, are *called by the Preaching of the Goſpel, to a Holy Profeſſion and Calling*; namely, 1. To Repentance; for ſo our Saviour ſays, that he came to *call Sinners to Repentance*, Matth. 9. 13. And, 2. they are called to the Knowledge, Belief, and Service of the One True God, Father, Son, and Holy Ghoſt. The greateſt part of the World before our Saviour's coming into it, were ignorant of the True God, and Slaves to the Devil; but our Bleſſed Lord when he gave Commiſſion to his Diſciples to gather a Church out of the World, he bid them *go and Diſciple all Nations*, Baptizing Perſons into the Knowledge, Belief, and Service of Three Perſons

ſons, *Father, Son, and Holy Ghoſt*, in that one God-head, *Matth.* 28. 19.

Fifthly, And as Chriſtians are a Society of Perſons called out of the World to Repentance, Faith, and Goſpel-Obedience; ſo to the *Enjoyment of thoſe ineſtimable Priviledges of the Goſpel*, viz. moſt Reaſonable and Excellent Laws to conduct them to Heaven; *Laws written in their Minds, and in their Hearts*, Heb. 8. 10. They are called alſo to the Enjoyment of Divine Grace and Aſſiſtance, to enable them to obey thoſe Laws; for *Grace is come by Jeſus Chriſt*, John 1. 17. They ſhall be priviledged with the Pardon of Sins, upon their Repentance for the Violation of thoſe Laws; for God has promis'd Chriſtians to be *Merciful to their Unrighteouſneſs*, Heb. 8. 12. And laſtly, they ſhall be called to the Enjoyment of *Eternal Life* and Happineſs, upon their ſincere Obedience; for Chriſt does aſſure us, *John* 17. 2. That the *Father hath given him Power over all Fleſh, that he ſhould give Eternal Life to as many as are given him*, or *are given him out of the World*, v. 6.

Sixthly, The Church conſiſts of ſuch, *who to the end of being incorporated into one Society, and of having God to be their God, and they themſelves his People, have entred into Covenant with him.* It is the Royal Charter granted by the King that makes any number of Men a Corporation. And it is the Covenant of Grace granted by the King of kings, which embodies and joins us Chriſtians into one Spiritual Society. So that we are *no more Strangers and Foreigners*,

ners, but Fellow-Citizens with the Saints, and of the Houſhold of God, Eph. 2. 19.

And by being in Covenant with him, we come to have God to be our God; and we do thereby become his People. Thus *Heb.* 8. 10. *This is the Covenant that I will make with the Houſe of Iſrael after thoſe days*; that is, in the time of the Goſpel, *I will be to them a God, and they ſhall be to me a People.*

Seventhly, Chriſtians are thus entered into Covenant with God, and thereby made Members of *Chriſt's Church, in their Baptiſm,* which is the Outward Sign and Solemnity whereby our Bleſſed Lord thought fit to initiate all the Members of his Church into Covenant with him. *Go and Diſciple,* or make Diſciples and Members of my Church, *out of all Nations, Baptizing them in the Name of the Father, Son, and Holy Ghoſt,* Matth. 28. 19. And hence 1 *Cor.* 12. 13. it is ſaid *That we are all Baptized into one Body,* or admitted by Baptiſm into one Church.

Eighthly, And all the Members of *Chriſt's Church,* when grown up to ſome State of Perfection, are appointed to *Renew the ſame Covenant, by Feaſting often together at the Lord's Supper.* Upon the account of which Feaſting together, it is ſaid, 1 *Cor.* 10. 17. *That we being many, are one Bread, and one Body, for we are all Partakers of that one Bread.*

Ninthly, And now upon theſe forementioned Accounts, the *Church of Chriſt* is *one Body.* Thus *Eph.* 4. 4, 5, 6. *There is one Body, and one Spirit, even as ye are all called in one hope of your Calling, one Lord, one Faith, one Baptiſm, one God*

God and Father of all, who is above all, and through all, and in you all.

Tenthly, This one Body or Society the *Church*, is *divided into ſeveral particular Bodies or Churches, both for the convenience of Diſcipline and Government, and alſo the convenience of Divine Worſhip.* For the *convenience of Government*, the Church has from its firſt Foundation been divided into *Dioceſan Churches*, inſpected by diſtinct Biſhops, as will appear from *Rev.* 2. 3. Chap. where you will find that the ſeveral Churches of *Aſia* had their diſtinct Biſhops (there called Angels) preſiding over them. For the *convenience of Divine Worſhip*, becauſe all the Chriſtians of one Dioceſs or City, could not meet together in one Place, the Biſhop's See was therefore ſub-divided into particular Congregations and Aſſemblies under its reſpective Paſtors. Hence we read 1 *Cor.* 14. 34. of ſeveral Churches in that one Church and City of *Corinth.*

But notwithſtanding that, for the forementioned Reaſons, the Church of God is divided and ſubdivided into *Dioceſan* and *Parochial Churches*, yet they are all United by Virtue of the ſame Covenant, Spirit, and Sacraments, into one Church; *For as the Body is one, and hath many Members, and the Members of that one Body being many, are one Body; ſo alſo is Chriſt*, or the Chriſtian Church; *for by one Spirit we are all Baptized into one Body, whether we be Jews or Gentiles, whether we be bond or free; and have been all made to drink into one Spirit*, 1 Cor. 12. 12, 13. And theſe ſeveral Churches were alſo one. Becauſe in the

Eleventh

Eleventh place they all *hold Communion with each other.* And their Communion with each other, conſiſted in Hearing the ſame Word or Doctrine together, in joining in the ſame Common Prayers, in partaking of the ſame Sacraments, and in affording to each other mutual Aſſiſtances, as you will find *Acts* 2. 42. *They continued ſtedfaſt in the Apoſtles Doctrine, and Fellowſhip, or Communication* of charitable Aſſiſtances, *and in breaking of Bread, and in Prayers.*

Laſtly, The *Church* of *Chriſt*, or this whole Society of Men, call'd forth out of the World to ſuch Duties and Priviledges, as has been ſpoke, is to be United into one Body, as has been declared, *under Jeſus Chriſt its Supreme Head.* There can be no Body without a Head And *Chriſt* is both the *Political Body* of the *Church*, Governing this his Spiritual Kingdom, as a Monarch does his State, by his Laws; for the Father *having raiſed him from the Dead, did put all things under his Feet, and gave him to be Head over all things to the Church, which is his Body*, Eph. 1. 20, 21, 22, 23. And as a King he ſends his Ambaſſadors and Miniſters to Teach Mankind, to *obſerve all things whatſoever he Commanded them*, Matth. 28. 20. And *Chriſt* is alſo the *Myſtical Head* of the *Church*; for as the Natural Head of the Body is the Fountain of Life and Spirit, from whence it is deriv'd into all the parts of the Body, to enable and enliven all the Members thereof to diſcharge their ſeveral Offices and Duties; ſo is *Chriſt* ſaid to be the Myſtical Head of the *Church*, *from whom all the Body, by Joints and Bands, having nouriſh-*

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ment miniſtred, increaſeth with the increaſe of God, Col. 2. 19.

And thus in order to a due underſtanding of this firſt *Privilegial* Article of the Baptiſmal Covenant; *Wherein I was made a Member of Chriſt*, you have ſeen what kind of Body the *Church* of *Chriſt* is. And from the whole it does appear to be, what it is often call'd in Scripture, *viz. The Kingdom of God, and of Chriſt*, as Matth. 21. 31. Rev. 11. 15. that is, as ye have been told, it is a Spiritual Kingdom put up by God in the World, on purpoſe to reduce Man to his due Allegiance to his Maker, and to deſtroy the Dominion of Satan, which he had ſo long uſurp'd over Mankind. And thus having as briefly, as poſſibly I could, ſhew'd you what kind of Body the *Church* of *Chriſt* is.

2. *I am next to ſhew you what it is to be a Member of Chriſt's Church.*

And from what has been ſaid, it may eaſily be collected, that a Member of *Chriſt's Church* is every one who has been entered into this viſible Society of Men *Renouncing* the Devil, and Profeſſing themſelves the Servants of God. He is one who has Covenanted to that purpoſe with God in Baptiſm, and who without ſwerving aſide into Separate Aſſemblies, holds a conſtant Communion with that particular *True*, and *Orthodox Church*, whereof he is a Member, and in whoſe Verge he lives.

In ſhort, a *Member of the Church of Chriſt*, is a *Member of the Kingdom of Chriſt*; and ſo he is one who is *deliver'd by God from the Power of Darkneſs, and is tranſlated into the Kingdom of his*

his dear Son, Col. 1. 13. That is, he is one of thoſe, who is deliver'd by the Goſpel from under the Tyranny of Satan, under which the whole World was held Captive, and is made a Subject to the Gracious Government of the Son of God.

From what has been ſaid, it does plainly appear, I think, that ſuch, and ſuch an one only, is a true *Member of Chriſt's Church.*

And in the Senſe of the *Catechiſm*, which teaches all to anſwer, that in their Baptiſm they are made Members of Chriſt: *Every Perſon*, who has been admitted into the Church by Baptiſm, is a *Member of Chriſt*, and ſhall continue ſuch, till he is cut off by the juſt Sentence of thoſe Governors of the Church, who have the *Power of the Keys* to receive in, or to ſhut out: Or till he cuts off himſelf from that Myſtical Body, by a cauſeleſs Schiſm and Separation from any of its ſound Parts.

Every Baptized Perſon, I ſay, is a Member of Chriſt's Church. So the Apoſtle, *Gal.* 3. 27. *As many as have been baptized into Chriſt*; that is, the Chriſtian Religion, *have put on Chriſt*, or have put on that Relation to Chriſt, which Members have to the Body, and tho' too many are *unſound Members*, yet Members of the *Viſible Church* they will continue till cut off by the juſt Sentence of thoſe, who have the *Power of the Keys* to receive in, or to ſhut out: Or till they cut off themſelves by a cauſeleſs Separation and Schiſm.

Some are cut off from the Communion of the Church by the Governours thereof, who have given

unto 'em the Keys of the Kingdom of Heaven; that is, *of the Church*, Matth. 16. 19. and who have the Authority, as to admit into the Church by *Baptism*, all who have made Profession of Christianity, so to expel out of it by *Excommunication* all those scabby Members thereof, who contrary to such their Holy Profession, either by their pestilent Heresies, or by their scandalous and ill Lives, are unworthy of its Communion, or in danger to infect it. And when upon either of these accounts any one is Excommunicated, such an evil Member becomes no Member, and is to be to the rest as a Heathen Man, and a *Publican*; that is, one who is out of the Church, *Matth.* 18. 17.

And so likewise is he, who cuts himself off from that Mystical Body the Church, by a causeless Separation and Schism from any of its sound Parts: For whatever *National Church* has nothing in its Doctrine, nor Worship, which is sinful, every Person is bound to continue stedfastly in the Doctrine, Prayers, Sacraments, and Fellowship of that Church, as in the Apostles Times they did, *Acts* 2. 42. and to reject the Communion of all other Sects and Parties of Christians; or otherwise, he will cut himself off from the Church, and will cease to be a real Member of it, as my Finger will cease to be of the Body, when it is cut off as well by my self, as by another, from the Arm. But excepting these two Cases, every *Baptized* Person is a *Member of Christ's Church*, and so shall partake of those exceeding great Privileges, which belong to the Members of it; which what, and how great they are, I am next to declare unto you.

THE

THE VI. LECTURE.

Wherein I was made a Member of Christ.

HAving sufficiently made it appear in the former Discourse, *First*, what kind of Body that is, which is called, the *Church of Christ*: And also, *Secondly*, having shew'd you what it is to be a *Member of it*; it will be now requisite that I should likewise make it clear to you, Thirdly, *What vast and invaluable Priviledges do accordingly belong to every Member of the Church of Christ.* And the Psiviledges which do belong to them as such, are,

First, *A most Excellent Body of Religion, Laws, and Ordinances, appointed us by Christ our Supreme Head and Governour, as the Rule we must walk by in our way to Heaven.*

Secondly, *A sufficient measure of Divine Grace and Assistance, derived down upon us from him our Mystical Head, and convey'd by those his Ordinances, to enable us to Conform our selves to his Religion, and to obey those Laws.*

I. *And as the Members of Christ's Church we enjoy the Priviledge of having a most Excellent Body of Religion, Laws, and Ordinances:* A Religion so Excellent, that whether we compare it with the *Pagan*, or *Mahometan* Superstition, or with the *Jewish Dispensation*; or whether we consider it in its own Nature, it will appear to be a most

ſingular Inſtitution, and Body of Laws; and ſuch as we ought to eſteem it our very great Happineſs and Priviledge above other Men, that we are under the Government of ſuch.

Alas! As to the *Pagan Superſtition*, what elſe did it tend to, but to debaſe Mankind infinitely below the Dignity of their Nature, and to defile 'em much more than the Brutes? For why? The very Gods the Heathens worſhipped, were at beſt the moſt infamous Men and Women; and many of 'em paid Divine Honours to the very Devils themſelves. And what then could be expected, but that their Worſhip ſhould conſiſt in Lewd, Barbarous, and Cruel Rites? And ſo it actually did; *For they Sacrific'd their Sons and their Daughters unto Devils, and ſhed Innocent Blood, even the Blood of their Sons, and of their Daughters, whom* the very *Jews*, having learnt it from the *Pagans*, *Sacrificed unto the Idols of Canaan*, Pſ. 106. 37, 38.

Nor in the *Mahometan Superſtition* is there any thing worthy of God, whereby we ſhould judge him to be the Author of it; but as one obſerves, *It is a Maſs of Fooliſh Opinions, odd Stories, uncouth Ceremonies, compounded chiefly of the Dregs of Chriſtian Hereſies, together with ſome Ingredients of* Judaiſm *and* Paganiſm, *confuſedly jumbl'd, or unskilfully mixt one with another. And what is worſt of all, its Principles do too ſadly tend to Luſt and Cruelty.*

And even *Judaiſm* it ſelf, which had God for its Author, was but an Imperfect and an Unfiniſh'd draught of Religion. Its *Ceremonial* part conſiſted of *poor and beggarly Elements*, Gal. 4. 9. and

and of *Shadows only of good things to come*, Heb. 10. 1. And even its *Moral* part was defective, *Moſes for the hardneſs of their hearts*, Matth. 19. 8. being forc'd to indulge 'em, what the Perfection and Purity of the Chriſtian Religion will by no means allow of.

But *Chriſtianity* (under whoſe Guidance we have the Happineſs to be, as we are *Members of Chriſt's Church*) is a moſt Excellent Religion, ſince nothing can repreſent God in more Noble Characters, and Glorious Perfections, and nothing can give a more Honourable and Rational Draught of his Proceedings with Man, both in the Creation and Redemption of him, than it does. And as the Chriſtians Laws are infinitely beyond what the Wiſdom of any Humane Law-givers did ever yet contrive for the good Order of Man in this World, and for his real Happineſs both in this, and in the World to come; ſo no Motives, nor Reaſons can poſſibly be more perſuaſive than thoſe which Chriſtianity does give us to obey thoſe Laws.

And indeed even the *poſitive Inſtitutions* and *Ordinances* appointed in the Goſpel, are an Excellent part of a Chriſtian Priviledge, which he enjoys as he is a *Member of Chriſt's Church*. And that which our Law-giver has appointed of this Nature, are as follows; He has ordain'd Solemn and Set days, *viz.* the Chriſtian Sabbaths for his Service; He has Ordered that Publick Aſſemblies of all Chriſtians ſhould be held upon theſe days; He has Authoriz'd and Commanded the Preaching of his Laws at thoſe Publick Aſſemblies; He has appointed that

Common-Prayers, Supplications, and Thankſgiving, Principally for Divine Grace and Aſſiſtance to enable us to perform theſe Laws then Preach'd, and for other Mercies; I ſay, he has Ordered that theſe ſhould be jointly put up to him by all Chriſtians on thoſe Solemn Days, and thoſe Publick Aſſemblies; And laſtly, He has enjoin'd therein the uſe of Sacraments, as means of conveying ſuch Grace and Aſſiſtance, and alſo as Oaths and Obligations upon us to be Obedient to theſe Laws. Theſe are the *poſitive Inſtitutions and Ordinances* of the Goſpel; and all theſe are Priviledges which belong to the *Members of Chriſt's Church*, as may be gathered from *Acts* 2. 41, 42.

And they are indeed moſt *ſingular* Favours and Priviledges vouchſafed only to ſuch as are *Members of Chriſt's Church*, and which *Aliens* and *Strangers* have no Right and Admittance to. For alas, the Infidel part of the World, whether *Jews*, *Turks*, or *Pagans*, have not the Benefit of the Word and Sacraments; and *where there is no Viſion*, or no Word and Ordinances of Divine Revelation, *The People periſh*, Prov. 29. 18.

And even the *poſitive Inſtitutions* alſo are moſt Excellent Priviledges *conſidered in themſelves*; and that firſt, as being moſt admirable Helps towards the Obſervation of God's moſt Holy Laws, every one of theſe outward Ordinances conducing much to our Edification, and Improvement both in Faith and Practice, and to the quickening of our Affections to the ways of God: And every one of them being alſo exceedingly

ingly comfortable to the Souls of thoſe who do enjoy them, according to the Teſtimony of the Pſalmiſt: *Bleſſed is the Man whom thou chuſeſt, and cauſeſt to approach unto thee, that he may dwell in thy Courts: He ſhall be ſatisfied in the Goodneſs of thy Houſe, even of thy Holy Temple,* Pſal 65. 4.

The Priviledges of Publick Ordinances are indeed ſeldom ſufficiently valued, till moſt wanted; but when through Perſecutions, or the like, Perſons are depriv'd of them, then they become ſo ſenſible of the Benefit and Comfort thereof, as to be at any Pains, Fatigues, or Dangers to enjoy them. *They will then wander from Sea to Sea, and from the North even to the Eaſt; they ſhall run to and fro to ſeek the Word of the Lord, and ſhall not find it,* Amos 8. 12. And let this ſuffice for the firſt great Priviledge, which does peculiarly belong to all the Members of Chriſt's viſible Church, as they are Members of ſuch a Society: namely, the Enjoyment of a moſt reaſonable and excellent Body of Religion and Laws; together with moſt Profitable and Edifying Inſtitutions and Ordinances, given and appointed us by Him, our Supreme Head and Governour, to conduct us to Heaven. The

II. *Priviledge we enjoy thereby, is a great Meaſure of Divine Grace and Aſſiſtance, derived down from Him our Head, and conveyed by thoſe his Ordinances to enable us to conform to his Religion, and to obey his Laws*; for as in the natural Body every part partakes of Life, and Senſe, and Motion, from the Head, ſo do we by be-

ing Baptized Members of Chriſt, derive Grace and Help from him our Head, *from whom all the Body by Joints and Bands having Nouriſhment miniſtred, increaſeth with the increaſe of God*, Col. 2. 19. And the means of Union betwixt Chriſt and his Members, being the Members Union to the *Catholick Church*, the Body of Chriſt; and their Union to the Lawful Governours and Teachers of the Church, which are the principal parts in the *Myſtical Body*, And laſtly, their uſe of Chriſt's Inſtitutions and Ordinances, *viz.* Sacraments, Preaching, Publick and Common-Prayers, and ſuch like publick Offices, which are the Veſſels and Conveyances of Divine Grace, through the Principal Parts from Chriſt our Head: Theſe, I ſay, being the neceſſary Means of Union between Chriſt and his Members, it will therefore follow, that ſo long as any Member ſhall continue in Unity with the *Myſtical Body of Chriſt*, his Church, and with its Lawful Governours and Teachers, and in the uſe of Sacraments, and other Divine Ordinances, thoſe Conduits and Conveyances of his Holy Spirit to us; ſo long he ſhall have ſpiritual Life, and Strength, and Vigour, derived down from Chriſt our ſpiritual Head, in like manner as in the natural Body of Man, the Animal Life and Strength, and Vigour is derived to all the parts of the Body, from the natural Head.

And the having of God's Holy Spirit to aſſiſt us, is a moſt *ſingular* Priviledge, if compar'd with that little, or nothing of this Nature, which others, who are not the Members

of

of Chriſt's Church, do enjoy; for if God would have ordinarily, and in the way of a conſtant Diſpenſation, imparted ſo excellent a Gift as the Grace of his Holy Spirit to any, to be ſure it would have been to the *Jewiſh* Church; but ſo unſteady, and ſcanty were the Meaſures of it communicated under the Law, to what are under the Goſpel, that the former is ſtiled upon that account by the Apoſtle, *the Miniſtration of Condemnation, but the Goſpel the Miniſtration of the Spirit*, 2 Cor, 3. 8, 9.

And this having of the Holy Spirit to aſſiſt us is a moſt exceeding advantage, conſider'd in it ſelf, conſidering that all the Members of Chriſt have conſtant ſupplies of Grace afforded 'em proportionable to their Station and Employment in the Church, whether Governours, or Teachers, or private Chriſtians; *for the Manifeſtation of the Spirit is given to every Man to profit withal. So that to one is given by the Spirit, the Word of Wiſdom, to another the Word of Knowledge, by the ſame Spirit, to another Faith by the ſame Spirit*, 1 Cor. 12. 7. 8, 9.

And the Graces and Aſſiſtances derived down from Chriſt the Head, to the ſeveral Members of his Spiritual Body, becauſe they may be ſuch as ſhall be neceſſary and proper for 'em, are diſtributed in ſuch Meaſures and Proportions as ſhall be wanting according to the different Times and Occaſions in the Church; and therefore in the firſt Ages, becauſe there was a neceſſity of uncontroulable Evidences of the Truth of Chriſtianity, as well to beat down the falſe Superſtition of the *Pagans*, and the

An-

Antiquated Religion of the *Jews*, as to convince thoſe who were to yield themſelves up to be Chriſt's Diſciples; for this reaſon therefore, did Chriſt, according to theſe greater Exigences of the Church in thoſe Times, beſtow upon his Apoſtles divers extraordinary *Gifts of Miracles, Prophecy, Diſcerning of Spirits, divers kinds of Tongues, and the Interpretation of Tongues*, 1 Cor. 12. 10. And ſo much for the firſt of theſe Priviledges made over to us in the Covenant.

THE

VII. LECTURE.

Wherein I was made a Child of God.

THis is the ſecond of thoſe invaluable Priviledges made over to us on God's part, in the Covenant of Grace. To make you ſenſible of the vaſtneſs of which, I will,

Firſt, *Shew you what is meant in Scripture, and here in your Catechiſm, by a Child of God.*

Secondly, *What an ineſtimable Priviledge accordingly it is to be a Child of God.* And,

I. As to the Importance of the Words; *A Child of God*, is a Phraſe which bears various Acceptations in the Holy Scriptures, which muſt all of them be conſider'd, e're we can come to the proper meaning of it here in the Catechiſm.

And,

And, *Firſt*, In the higheſt, moſt natural, and moſt proper meaning of the Word, there is He who is the Son, or *Child of God* by an *Eternal Generation*, viz. our Saviour Jeſus Chriſt, who being begotten of God the Father from all Eternity, in a peculiar, inconceivable, and inexpreſſible manner, ſo as to be coequal and coeternal with the Father himſelf, is called the *only Begotten Son of God*, John. 3. 16. But this is a Senſe infinitely too high for either Angels or Men to pretend to.

Secondly, By a *Temporary Creation* all reaſonable Creatures, both Angels and Men, are the *Son of God*, as may be gathered from *Job* 1. 6. and *Luke* 3. 38. But that which is meant by the Son of God here in the Catechiſm, being a Priviledge ſuch as all Mankind cannot pretend to, this is a ſenſe too wide wherein to underſtand the Phraſe.

Thirdly, By *Spiritual Regeneration*, all thoſe who have been Sanctify'd by the Holy Spirit, and have their whole Natures and Diſpoſitions ſo altered for the better, that from Vicious and Ungodly, they are chang'd to Vertuous and Holy Tempers and Inclinations; in a way of *Spiritual Regeneration*, I ſay, all Holy Men and Women are the *Children of God:* So the Apoſtle affirms, *As many as are led by the Spirit of God, they are the Sons of God*, Rom. 8. 14.

But then, ſince it is plain, that in Scripture many are called the *Children of God*, who are no more dutiful to their Father which is in Heaven, than all Children are to their *Natural Parents*, according to that complaint of God againſt

gainſt ſuch, *Hear, O Heaven, and give Ear, O Earth, for I the Lord have ſpoken it; I have nouriſhed and brought up Children, and they have Rebelled againſt me*, Iſai. 1. 2. And ſince in the Catechiſm it is required of every Baptized Perſon to Anſwer, that *in his Baptiſm he was made a Child of God*, whereas many Baptized Perſons are not actually renew'd and converted; It muſt therefore follow, that a *Child of God by Spiritual Regeneration* or *Godlike Imitation* muſt be a meaning of the Phraſe as much too narrow to be the ſenſe of it here in the Catechiſm, as a *Child by Creation* was too wide.

Fourthly and *Laſtly*, Then, by a *Child of God* muſt be meant in the Catechiſm, every one who may be ſo ſtiled either by a *Covenant Relation*, or by virtue of *Adoption*. By a Covenant Relation all thoſe who have enter'd into the Covenant of Grace, and have been Baptized into Chriſt's Church, and who do profeſs the true Religion, and themſelves the Servants of the True God, are ſtiled his Sons, or Children. Thus 2 *Cor.* 6. 16, 17, 18. you will find that with relation to all thoſe, concerning whom God declared, *He would be their God, and that they ſhould be his People*, which are the expreſs Terms of the Covenant, betwixt God and all Chriſtians; as you will ſee, *Heb.* 8. 10. And with relation to all thoſe whom he commanded to *come out from among the Gentiles, and to be ſeparate, and not to touch the unclean thing*, that is, not to partake in their Idolatry, which is the very Deſcription of the Members of Chriſt's Church; I ſay, with relation

tion to all theſe, he declar'd *He would be a Father unto 'em, and that they ſhould be his Sons and Daughters.* So that by virtue of their Covenant-Relation, all Baptized Perſons may be truly ſtiled the Children of God.

And ſo alſo by virtue of their *Adoption*, which according to the uſe of it, both among the *Jews* and *Gentiles*, was the *Taking in of a Stranger, upon the want or loſs of Natural Iſſue, into the Relation of a Child, and into the Rights and Priviledges of a Son by Nature.*

And now that we may underſtand how we Chriſtians, eſpecially ſuch of us as are deſcended from the *Gentiles*, are accordingly *Adopted to be the Children of God*, we are to conſider that *to the Iſraelites did once pertain the Adoption, and the Glory, and the Covenants, and the giving of the Law, and the Service of God, and the Promiſes*, Rom. 9. 4. But that Covenant, by entring into which they were made his Children, was only Temporary, to laſt no longer than till the Publiſhing of the Goſpel; after which they, and all Chriſtians were to be Children of God by Faith in Chriſt. *Before that Faith*, or the Goſpel *came, the Jews were kept under the Law, ſhut up unto the Faith, which ſhould afterwards be revealed which was their School-Maſter, to bring them to Chriſt*; *but after that Faith*, or the Goſpel was come, *they were to be no longer under a School-Maſter, but were to be Children of God by Faith in Jeſus Chriſt*, *Gal.* 3. 23, 24, 25, 26. And accordingly, *when the fulneſs of Time was come, God ſent forth his Son, made of a Woman, made under the Law, to redeem them that were under the Law*

Law, that they might receive the Adoption of Sons, Gal. 4. 4, 5. But the *Jews* adhering to their Law, and refuſing Chriſt and his Goſpel, *in whom God had predeſtinated all into the Adoption of Children*, Eph. 1. 5. the Apoſtles upon this their Contempt of the Goſpel-Covenant, turned themſelves unto the *Gentiles*, Preaching Chriſt and Salvation to them; *And to as many as received him, to them gave he Power*, or the Right and Priviledge, *to be the Sons of God*, John 1. 12. So that by a *Child of God*, you ſee, is meant in the Catechiſm, not every *Child by Creation*, which is a ſenſe too wide; nor on the other ſide only a *Child of God by Regeneration*, which is a ſenſe as much too narrow: But every one is ſuch, who has entred into Covenant with God, and whom the Heavenly Father has thereupon *Adopted* into his Family, to partake of the Priviledges which belong to his Adopted Sons; which brings me,

Secondly, To enquire what an ineſtimable Priviledge accordingly it is to be *made a Child of God*. And in general, it is ſuch as an indulgent, but wiſe Father, may be ſuppos'd to allow his Children beyond *Aliens* and *Strangers*. But more particularly, the

Firſt Priviledge belonging to us upon the account of this Relation of being *made the Children of God*, is Pardon of Sins, upon condition of our hearty Repentance, which is more than what *Aliens and Strangers from the Covenant* have any ſure Grounds to hope, as may be concluded from *Eph.* 2. 11, 12, 13, 14.

Secondly, By being his Children, he will not be ſo ſevere as to mark what is done amiſs by Sins

Sins of Infirmity. The Firſt Covenant made no allowance for any the leaſt Offence. Its Language was, *In the Day thou ſhalt eat thereof, thou ſhalt ſurely die*, Gen. 2. 17. But the Voice of the Goſpel, tho' it be expreſt by the *Pſalmiſt*, is, *As a Father pitieth his own Children, even ſo the Lord pitieth them that fear him*; that is, who do not willingly diſpleaſe him, *Pſal.* 103. 13.

Thirdly, To the Children of God is granted an eaſier acceſs by Prayer, to the Throne of Grace, for Pardon of Sins, and other Mercies, than was to either *Jews* or *Gentiles*, who for want of ſuch gracious Covenant-Promiſes as we enjoy, were kept in a ſervile Fear. *Ye have not received the Spirit of Bondage again to fear, as under the Law, but ye have received the Spirit of Adoption, whereby we cry unto God*, Abba, *Father*, Rom. 8. 15.

Laſtly, A Child of God is more ſurely inſtated in the Heritance of Heaven, than others. *If a Child of God, then Heirs*, we are told, *Heirs of God, and joint Heirs with Chriſt*, Rom. 8. 17. But the vaſtneſs of this Priviledge will beſt be conſidered in our Explication of the next Article of our Baptiſmal Covenant, *viz.* what is meant by *an Inheritor of the Kingdom of Heaven.*

THE

THE VIII. LECTURE.

An Inheritor of the Kingdom of Heaven.

THis is the third of those Priviledges conferr'd upon us by the second Covenant; and the Perfection it is of all God's Promises and Favours vouchsafed to us therein. It comes last and Crowns all the rest. *Be faithful unto Death, and I will give thee a Crown of Life*, Rev. 2. 10. And that I may so explain it to you, as to excite you thereby to render your selves capable to be Partakers thereof.

First, *I will shew what is meant by the* **Kingdom of Heaven.**

Secondly, *What it imports to be an* **Inheritor of it.**

And then lastly, I will lay before you the vastness of our Priviledge in being made **Inheritors of the Kingdom of Heaven.**

And 1st. By the Kingdom of Heaven is meant in Scripture, either first the *Kingdom of Grace in this Life*; or secondly, The *Kingdom of Glory in the Life to come.* First, By the *Kingdom of Grace in this Life*, is to be understood that Happy and Blessed State of us Christians, now under

under the Goſpel; wherein we enjoy the Happineſs of living under a Government, wholly made up of manifold Graces and Favours; having a moſt Gracious God governing us by moſt Gracious and Reaſonable Laws, affording us a plentiful meaſure of Divine Grace and Aſſiſtance to perform thoſe Laws, and propoſing to us moſt encouraging Rewards to a diligent obſervance of them. It is this happy State which was foretold by St. *John* the Baptiſt to be approaching, *Mat.* 3. 2. *The Kingdom of Heaven is at hand.* And it is this, for an undue Entertainment of which, the *Scribes* and *Phariſees* were upbraided. *Mat.* 13. 24.

And the reaſon why this State of the Goſpel ſhould be ſo often dignified, as we find it is in Scripture, with the Title of *the Kingdom of Heaven*, is becauſe it ſo directly tends to render Men ſo exactly like the bleſſed Saints and Inhabitants in Heaven, according to that noble Prophecy concerning the genuine Nature and Diſpoſition of the Goſpel, *Iſa.* 11. which you would do well to conſult at large. But,

Secondly, By *the Kingdom of Heaven*, here in the Catechiſm, is to be underſtood the *Kingdom of Glory*, mentioned *Matth.* 5. 3, 20. Chap. 7. 21. and elſewhere. That exalted State of Bliſs in Heaven, I ſay, which is a State ſo glorious, that there is nothing wherein we can imagine the greateſt Glory and Happineſs, as a Kingdom, a Crown, a Throne, a Marriage, a Feaſt, but are ſet forth to repreſent to us the Joys and Glories of our Future State; and yet as if a Kingdom, a Crown, a Throne, were

infinitely too short to set forth the Joys and Glories of Heaven, and those infinite Blessings which do await the Sons of God: St. *John* tells us, *It does not yet appear what we shall be*, 1 *Joh.* 3. 2.

II. And having thus seen what is meant by *the Kingdom of Heaven*; next, let us enquire what it is to be *an Inheritor of it*. And Heirship does betoken something of Privilege more than ordinary, as you will find *Gen.* 21. 10. And as amongst Men an Hsir is one, whose Estate is not precariously depending upon the meer Will and arbitrary Pleasure of another, but he has it so settled and secured to him, as to have a legal Claim and Title thereto made over to him, so long as he does not forfeit his Title by not performing the Conditions on which it depends: So in Christianity, *an Heir of the Kingdom of Heaven*, does not depend meerly upon the *Uncovenanted Goodness of God* for his Hopes of Heaven and Happiness; but he is one, who being taken into the Relation of a *Child of God*, has through Christ a legal Claim to the Joys of Heaven, *If a Son, then an Heir of God through Christ*, Gal. 4. 7. As an Heir, I say, he has a legal Claim and Title to the unspeakable Glories made over to him by God; God having by solemn Promise engaged to bestow upon him the most unspeakable Joys of Heaven, provided he swerves not from his Allegiance and Obedience to him; but renouncing all God's Enemies, the World, the Flesh, and the Devil, he will Believe in him, and Obey him, truly and faithfully, all the Days of his Life. *Blessed are they that do his Commandments, that they*

may

may have right to the Tree of Life, and may enter in through the Gates into the City, Rev.22.14.

III. And now it will appear, that to be thus *an Inheritor of the Kingdom of Heaven,* is in *itself* an exceeding *great Privilege.* And if compar'd with what others enjoy, a most *singular* one also.

1. Consider it in it self, and what can be a greater than to have the invaluable Possession of Heaven so settled and ensured to us, as to have a legal Claim and Title thereto made over to us in Christ? Then to have *a Right to the Tree of Life.* Rev.22.14.

And if compar'd with what the Heathens enjoy of this Nature, it is a *singular* Privilege: For why? The best among the moral Heathens could have but faint Hopes, built upon uncertain Conjectures, of a Future Happiness. And their Hopes being faint, they could not in the strength thereof overcome any mighty Temptations: But the Christian Hopes are sure and stedfast, as founded upon the express Promises and Covenant of the God of Truth: *For God, willing more abundantly to shew to the Heirs of Promise the immutability of his Counsel, confirmed it by an Oath: That by two immutable Things, in which it was impossible for God to lye, we might have a strong Consolation.* Heb.6.17,18.

And in Hopes being so strong, and so firmly grounded, there is no Temptation so alluring, nor Suffering so great, which he may not overcome in virtue of the same. *He that hath this Hope purifieth himself even as God is pure.* 1 Joh.3.3.

And he may, with St. *Paul*, *be perſwaded, that neither Death, nor Life, nor Angels, nor Principalities, nor Powers, nor Things preſent, nor Things to come, nor heighth, nor depth, nor any other Creature, ſhall be able to ſeparate him from the Love of God which is in Chriſt.* Rom. 8. 38, 39.

But ſuppoſe a well-moralized Heathen could have a Certainty that God would Reward his Vertue, yet depending only upon the *Uncovenanted Goodneſs* of God, he could promiſe himſelf no greater meaſure of Happineſs than what his good Deeds did of themſelves deſerve, which alas muſt fall vaſtly ſhort of what is meant by *the Kingdom of Heaven*; ſince the beſt upon Examination will find themſelves to have been but *unprofitable Servants*, *Luke* 17. 10. But a Chriſtian, to whom God has Covenanted to make ſure a Crown of Glory, may, without preſumption, rely upon him to make good the ſame. *I have fought a good fight, I have finiſhed my courſe, I have kept the Faith; henceforth there is laid up for me a Crown of Righteouſneſs, which God the* Righteous Judg *ſhall give me at that day; and not to me only, but to all them alſo that love his appearing.* 2 Tim. 4. 7, 8.

And now to ſum up thoſe infinitely Gracious and Invaluable Privileges made over to us on God's part in the Covenant of Grace; hereby we are made, Firſt, Members of Chriſt, that is, are made Members of that Body of which Chriſt is the Head, (*viz.*) the Church; and ſo have together with a moſt excellent Body of Religion and Laws, all neceſſary Grace and Aſſiſtance conveyed and communicated to us, as Members from

from him the Head, to enliven, ſupport and enable us in the Diſcharge of all thoſe Religious Duties, and Chriſtian Performances, requir'd at our hands.

The ſecond Privilege is, that we are alſo hereby made **Children of God**; that is, having embrac'd Chriſtianity, and being Incorporated into the Church of Chriſt, we are thereby Adopted, and Choſen out of the reſt of the World, by God, to enjoy this grand Privilege of Sons, to have Pardon granted us, when with the Prodigal Son we return home to him our Offended, but Gracious Father, by Repentance. And we ſhall find him not over ſevere in reſpect of our leſſer Failings, and the unavoidable Infirmities of our Nature; but ſhall always have him ready to hear our Prayers for Mercy, both in reſpect of our greater and leſſer Tranſgreſſions.

And, laſtly, the third Privilege you have been now told is this, That to compleat all, we are made **Inheritors of the Kingdom of Heaven**; that is, we have a Right and Title to the unſpeakable Joys and Glories of Heaven ſecur'd to us; a Privilege which conſider'd in itſelf is exceeding great, and as all the reſt, if compar'd with what others enjoy, is a very ſingular one.

Theſe now are the ineſtimable Privileges made over to us in the Covenant of Grace; Privileges, which as they are of infinite Advantage to us, ſo we ſhall never fail of obtaining them, if we will but take care to perform the Conditions requir'd on our Parts; and ſo, *Firſt*,

renounce the Devil and all his Works, the Pomps and Vanity of this wicked World, and all the sinful Lusts of the Flesh. Secondly, on Condition we will believe all the Articles of the Christian Faith: And thirdly, obey God's holy Will and Commandments, and walk in the same all the Days of our Lives. Which Conditions, what they are, and what they do import, I come next to declare unto you.

THE IX. LECTURE.

First, That I should Renounce the Devil and all his Works, the Pomps and Vanity of this wicked World, and all the Sinful Lusts of the Flesh.

IN my Explication of these Words, A Member of Christ, a Child of God, and an Inheritor of the Kingdom of Heaven, having given you to understand those inestimable Privileges made over to us on God's part, in the Covenant of Grace; I come now to do the same as to the Condition on ours, shewing you,

First, *What it is to Renounce the Devil and all his Works, the Pomps and Vanity of this wicked World, and all the sinful Lusts of the Flesh.* In order to which.

1. I

I. I will ſhew you who the *Devil* is, and what are his *Works*, and what is meant by *Renouncing* the Devil and all his Works, and how abſolutely neceſſary it is we ſhould do ſo.

And Firſt, by the *Devil*, is to be underſtood that wicked and infernal Spirit, who is chief of all the Enemies both of God and Man. He was once, as may be gathered from his Superiority to *Michael* the *Archangel*, who upon that Account "*durſt not bring a railing Accuſation againſt him*," Jude 9. the higheſt Angel, the moſt glorious Spirit; but having himſelf revolted from God, and withdrawn many Legions of inferior Angels into the ſame horrid Conſpiracy with himſelf, he was baniſhed Heaven into thoſe dark Manſions of Sorrow, which we call Hell, there to be *reſerved unto the Judgment of the Great Day*, Jude 6. But being a Priſoner at large, and being acted with a Spirit of Enmity to, and Revenge againſt the Glory of God, he afterwards withdrew Mankind alſo to join with him in his Rebellion; as may be ſeen in the Hiſtory of *Adam*'s Fall, *Gen.* 3. And in proceſs of time prevailed ſo far, till God's Authority was almoſt utterly baniſhed from amongſt Men, both *Jews* and *Gentiles*, by that time our Saviour came into the World, being *dead in Treſpaſſes and Sin; wherein in time paſt they walked according to the Courſe of this World, according to the Prince of the Power of the Air, that now worketh in the Children of Diſobedience.* Eph. 2. 1, 2. Whereupon, at laſt, the Son of God came into the World to recover Mankind from under the Dominion of Satan, as we read 1 *Joh.* 3. 8. *The*

Devil ſinneth from the beginning; and for this purpoſe the Son of God was manifeſted, that he might deſtroy the Works of the Devil. Which brings me,

2. *To enquire what are the Works of the Devil*: And in general they appear,

Firſt, *To be Sin.*

Secondly, *The tempting of us to Sin.*

And the firſt general Work of the Devil is *Sin*: So the Apoſtle, 1 *Joh.* 3. 8. *The Devil ſinneth from the beginning.* Now by Sin God's Authority is thrown off, his Government diſown'd, and his Power defy'd. And therefore whoſoever does wilfully ſin, does ſtrike againſt God's Authority; for which cauſe no Sin ſhould be made light of, much leſs the Subject of our Mirth and Laughter.

But there are ſome Sins which are more particularly the *Works of the Devil*; namely, Firſt, ſuch as are more directly levelled againſt God's Authority, as Idolatry, Sorcery, Charming, Witchcraft, and Conjuring; as alſo reſorting to ſuch as uſe thoſe unlawful Arts. So alſo, ſecondly, are ſuch as expreſs more of the Devil's Temper than others; as Pride, and Malice. And laſtly, ſuch as are more the Devil's Practice than other Sins; as Murther, Apoſtacy, Lying, or Evil-ſpeaking. *The Devil was a Murtherer from the beginning, and abode not in the Truth, becauſe there is no Truth in him; when he ſpeaketh a Lye, he ſpeaketh of his own, for he is a Lyar, and the Father of it.* John 8. 44. And thus having ſeen who the Devil is, and, ſecondly, what are his Works of Sin.

III. *We are next to enquire what it is to Renounce the Devil, and all his Works of Sin, and how neceſſary it is we ſhould do ſo.* And

And as to the importance of the Word *Renounce*, when it is ſaid we muſt *Renounce the Devil, and all his Works*; to *Renounce the Devil*, in the Senſe of the Ancient Church, was to diſclaim his uſurp'd Dominion and Authority over Mankind. For the Devil, at the firſt riſe of Chriſtianity eſpecially, having obtain'd a viſible Kingdom, and in a manner an Univerſal Monarchy over Men; whence he is called the *Prince of this World*, John 14. 30. and the *God of this World*, 2 Cor. 4. 4. When therefore any were Converted from *Paganiſm* to *Chriſtianity*, the Primitive Chriſtians did expreſly require from all that were admitted into that *Kingdom of God*, the Church of Chriſt, a publick and an open Renunciation, or Abjuration, of the Devil; or an utter Diſowning and Abandoning the Devil's Authority, and the paying any Homage, Service, or Obedience to him, by Worſhiping him, or his wicked Angels. And to *Renounce* his Works of Sin, was, in their Senſe, to abandon and forſake every Sin, as being the proper Service of the Devil; and in the real meaning of it, no leſs than a throwing off God's Authority, and a diſowning his Power. And that this was the primitive Senſe and Meaning of Baptiſmal Renunciation, may be gather'd from *Rom.* 6. 11. Where we ſhall ſee, that Chriſtians being Baptiz'd, were to *reckon themſelves to be dead unto Sin, but alive unto God, through Jeſus Chriſt our Lord.*

And now if it be demanded, how far we are thus to Renounce and Diſclaim both the Devil, and all his Works of Sin, we muſt *abſolutely* and *entirely* Renounce.

Renounce both. For why? There is nothing but Evil proceeds from Satan, who is therefore by way of Eminence ſtiled the *wicked One*, *Mat.* 13. 19. And as to his Works of Sin, whether we conſider Sin in *itſelf*, or in its *ſad Effect and Conſequents*, it is the utmoſt Evil. So that no Sin, or any thing the leaſt of Sin, muſt willingly be complied with: For if a Man *keep the whole Law, and yet offend in one Point, he is guilty of all.* Jam. 2. 10.

And indeed if the Nature of Satan, and of Sin, and the horrid Conſequence of yielding to either, were well conſidered, it is hardly poſſible not *abſolutely and entirely to Renounce both*: For as the Devil is the worſt, and moſt dreadful, Being in the World; ſo *he that committeth Sin is of the Devil*, as we are told 1 *Joh.* 3. 8. that is, he is of the Devil's Party, he is a Sharer in the Devil's Rebellion againſt God, and in his curſed Deſigns to deſtroy the Divine Authority. But however, whether People will conſider it or no, ſo neceſſary it is that every Chriſtian ſhould *abſolutely and entirely* renounce the Devil, and all his Works of Sin; that this, if you do not do, you will forfeit all your Right and Title to thoſe infinite Bleſſings held forth to you in the Covenant of Grace, and purchaſed for you by the Blood of Chriſt. If you do not *entirely Renounce the Devil*, by having nothing to do with him, in his foul Rebellion againſt God, you will be accounted no *Members of Chriſt's Church*, but of the *Synagogue of Satan*; as the Apoſtazing *Gnoſticks*, thoſe great Enemies of God, are called, *Rev.* 2. 9. and that for their

Halting

Halting betwixt God and Satan. And except you do alſo *utterly renounce his Works of Sin*, by abandoning every known Sin, as that whereby the Divine Authority is thrown aſide, and his Power diſown'd, you will be ſo far from being *Children of God*, that you will be ſtil'd no better than the *Children of the Devil*: For *whoſoever is born of God doth not commit Sin*, as it is ſaid 1 *Joh.* 3. 9. that is, Does keep himſelf ſtrictly from all deliberate Sin. And *in this the Children of God are manifeſted, and the Children of the Devil; whoſoever doth not Righteouſneſs is not of God*, as the Apoſtle goes on, *ver.* 10. And who elſe is it, think ye, but he who overcometh the Devil, and all his Works of Sin, that ſhall ever *Inherit the Kingdom of Heaven*? Why he, and none elſe, ſhall Inherit ſo ineſtimable a Bleſſing. We are aſſur'd, *Rev.* 21. 7, 8. *He that overcometh ſhall inherit all Things; and I will be his God, and he ſhall be my Son. But the Fearful, and Unbelieving, and Abominable, and Murtherers, and Whoremongers, and Sorcerers, and Idolaters, and all Lyars, ſhall have their part in the Lake that burneth with Fire and Brimſtone, which is the ſecond Death.* So neceſſary upon theſe ſeveral Accounts it is, that accordingly, as has been explain'd, you ſhould *Renounce*, that is, Diſclaim, Abhor, and Abandon the Devil, and all his Works of Sin; which that you may all of you do, God Almighty grant, of his infinite Mercy, through Jeſus Chriſt our Lord.

THE

THE X. LECTURE.

First, That I ſhould Renounce the Devil, and all his Works.

I Have already ſhew'd you *who the Devil is*; that he is a Spirit, who Rebels againſt the Power and Authority of God: And I have alſo ſhew'd you, in part, *what are his Works*, principally his Works of Sin, whereby he has all along, and does ſtill, continue to rebel againſt his Maker.

Secondly, And now I am to ſhew you, that as Sin, ſo his *tempting us to Sin, is another main and principal Work of the Devil*; *and alſo I ſhall ſhew you in what Senſe, and how far, we muſt Renounce ſuch his Temptations.*

Now to Tempt, is in the general Notion of the Word, *to make tryal of a Perſon*, and is a Thing either morally Good, or Evil, according to the End for which ſuch a Tryal and Experiment is made. And if it be to prove a Man's Vertue, or to diſcover his Corruption, this is no more than what is conſiſtent with the Juſtice, Wiſdom, and Goodneſs of a Governor to do: For even God himſelf tempted *Abraham* to ſlay his Son *Iſaac*, that ſo having try'd his Faith, he might Reward him for it. *Gen.* 22. 2. And he

he alſo tempted or try'd *Hezekiah*, whether he would vainly and oſtentatiouſly ſhew to the Ambaſſadors of *Babylon* his great Wealth; and this was done in order to diſcover to that Prince his own Hypocriſy and Corruption, and the Pride of his Heart, that ſo he might be humbled in the Sight and Senſe thereof. 2 *Chron.* 32. 31.

But now theſe Temptations of God are not ſuch as we are to Renounce; but rather, if of the former kind, and in order to try our Faith, *We have reaſon to count it all Joy when we fall into them; knowing this, that the tryal of our Faith worketh Patience*, James 1, 2, 3. And if they are of the later kind, and to diſcover our Corruption, they tend to make us better.

But as for thoſe Temptations which are properly the *Works of the Devil*, there is quite a different End in them; and they are deſign'd meerly to enforce and enſnare a Perſon into ſome Sin, that ſo God may be affronted, his Government deſpis'd, and that his Anger being kindled, the Sinner may be puniſh'd for his Tranſgreſſion. And becauſe it is to this End that the Devil tempts us, he is therefore ſo frequently in the Scripture, particularly *Mat.* 4. 3. and 1 *Theſ.* 3. 5. ſtil'd *the Tempter*.

And ſince it does ſo infinitely concern us to know his Temptations, and in what Ways and Methods he uſually prevails againſt Men, *leſt Satan ſhould get an Advantage over you*, I will reduce and conſider them under theſe ſeveral Heads. Firſt, *Such whereby he attempted the whole Race of Mankind, to draw them off from their Obe-*

Obedience to God, to do Service to him. Secondly, *Such as he Levels againſt the Church of Chriſt.* Thirdly, *Such as he Points againſt the moſt eminent Members in the Church. And,* Fourthly, *againſt any Perſons indifferently, on purpoſe to draw them into Sin.* And,

I. *Let us conſider his firſt and more general Temptations, thoſe whereby he attempted the whole Race of Mankind, to draw them off from their Obedience to God to do Service to him.* And the Means whereby he attempted the univerſal Rebellion of Mankind were,

1. *By Inſinuating into the Minds of* Adam *and* Eve *falſe Notions of God, and an ill Opinion of their Maker and Governor, particularly with reſpect to his Juſtice and Mercy:* He inſinuated, That it would have been an unjuſt Tyranny to give Men Appetites, and not Liberty to gratify them with what they pleaſe; and therefore though *Adam* ſhould tranſgreſs the Command of God, forbidding him to eat of the Forbidden Fruit, it might be preſum'd the Divine Mercy would not permit God to puniſh the Sin, *Thou ſhalt not ſurely die.* Gen. 3. 4. But all ſuch wrong Conceptions concerning the Juſtice and Mercy of God, as they are ſtill too common, ſo they are to be look'd upon as the Suggeſtions of Satan, and are to be renounc'd accordingly.

2. And ſo muſt that next fatal Wile of his, whereby under the Pretence of enlarging our firſt Parents *Knowlege of Good and Evil,* Gen. 3. 5. by making an *Experimental Knowledg* of Sin, he brought Ignorance of Divine Things into his Underſtanding, from whence there cou'd

cou'd iſſue out nothing but Ill. The Mind of Man naturally deſires Knowledg; but no ſooner do we *experimentally* know Sin, but ſuch filthy Steams of Luſt fume up, as do cloud the Mind, ſo that it cannot perceive with ſo much quickneſs, as before, Divine and Spiritual Things: And even meer *curioſity* after leſs profitable Matters takes off from the Knowledg of God and our ſelves, and the Means of Happineſs; whence *not many wiſe Men after the Fleſh are called*, 1 Cor. 1. 26. And now the Devil, by thus encreaſing ſinful and uſeleſs Knowledg, having brought in an Ignorance of what is truly Good and Profitable to be known, to the Ruin of our firſt Parents in the beginning, and to the Deſtruction of many ever ſince: The making therefore an *experimental Knowledg* of Sin, as alſo *Curioſity* about leſs concerning Matters, is another of Satan's Politicks, which muſt be renounced and avoided by us.

3. Satan did in the beginning, and does to this day, inveigle the greateſt part of Mankind into Sin, by *Bribing their Affections* with ſomething that is neareſt their Hearts; and rather than diſoblige, or loſe which, they will commit any Thing that is Evil. Thus he tempted *Eve*, with the Fairneſs of the Forbidden Fruit; and *Adam*, by the Solicitations of his Beloved Wife. *Gen.* 3. 6. And thus he does continue to enſnare us, by whatever we do place our Affections moſt upon: And therefore does our Saviour cautiou us in ſuch unuſual Terms, againſt loving too much our very neareſt Relations; telling us, That *if any one come to him, and hate*

hate not his Father and Mother, and Wife and Children, and Brethren and Siſters, yea, and his own Life alſo, he cannot be my Diſciple, Luke 14. 26. that is, he would have us beware leſt our fond Affection to them ſhould withdraw us from God; and he would have us therefore bear ſuch an Indifferency of Affection, even towards our very neareſt Relations, as to be able to forſake them, and their Intereſts, rather than God.

4. The laſt of theſe more general Sort of Temptations, which Satan did ſpread before our firſt Parents, and does ſtill before us, and that ſuch a One as he might contrive the higheſt diſhonour to God thereby, was his raiſing their Luſts and Appetites, by the Propoſal of ſuch Things as would gratify them, to rebel againſt their Reaſon. Thus *when the Woman ſaw that the Tree was good for Food, and that it was pleaſant to the Eye, ſhe took of the Fruit thereof, and did eat.* Gen. 3, 6. And nothing could be contriv'd to reflect more diſhonour upon God, than to have the moſt brutiſh Part of us gratified before him. But ſo it is, that by the very ſame Methods he does prevail to this day with the greateſt part of Mankind to rebel againſt God: For Man being made up very much of Senſe, ſo that nothing enters into the Soul but through the Door of our Senſes, we are moſt of us eaſily prevail'd upon by what gratifies them, eſpecially the Senſes of Seeing and Taſting. But our being thus taken with outward Things, ſo as to diſobey God for the ſake of them, is ſo high an Ingratitude to our great Benefactor, who hath provided ſo much better

better for us, and ſuch an Abuſe to our own Souls, which are capable of reliſhing higher Enjoyments, as is not to be endur'd; and the Temptation therefore by thoſe ſenſible things which will moſt gratifie our Appetites, muſt be *reſiſted* by us. And ſo much for the firſt ſort of Satan's Temptations, thoſe whereby he attempted the whole Race of Mankind, to draw them off from the Obedience of God, to do Service to him.

THE

XI. LECTURE.

First, **That I ſhould Renounce the Devil, and all his Works.**

MY preſent Undertaking, is to lay open before you the Temptations of Satan; and in order thereunto, I have already ſhew'd you by what Temptations and Methods he overthrew the whole Race of Mankind, and drew it off from Obedience to God, to do Service to him. And now,

II. *I ſhall diſcover to you ſuch as he levels againſt the Church of Chriſt, the true Servants of God, either utterly to deſtroy them from off the Face of the Earth, or at leaſtwiſe ſo to corrupt the Notions of God and Religion, that by*

their very Christianity they may dishonour Him.

And, in order to know this, we must consider, that no sooner had Satan seduc'd the whole Race of Mankind into a most unnatural and ungrateful Rebellion against their Maker, but God, out of his infinite Goodness, did recover to his Service a Body of Men, the Church, listing them under the Seed of the Woman, Jesus Christ, to Fight against Satan. And the Devil being enrag'd to have his Prey thus snatch'd out of his Teeth, continually Attacks it. And indeed,

His first and chief endeavours have been to destroy the Church of God from off the Face of the Earth. And this he endeavour'd to do by nipping it in the Bud, by the Murther of *Abel*, to slay whom he excited his Brother *Cain*. And when he fail'd in this, and the Church was afterwards recruted in the Family of *Seth*, yet he reduc'd it again by the bloody Posterity of *Cain* to eight Persons in the Days of *Noah*.

Nay, and when after the Flood, God chose *Abraham* and his Posterity, to be a *special People* unto himself, Satan did again endeavour utterly to extinguish them by his Servant *Pharaoh*. And indeed, in all Periods till our Saviours coming, he stirr'd up the Idolatrous Nations, their Neighbours, especially the four Monarchies, to harrass them.

But when our Saviour Christ appeared in the World, then did he most vigourously exert his Malice against it; so that for the first 300 Years we hear of nothing but bloody Persecutions

tions. The Emperors of *Rome*, true it is, were the Instruments, but Satan was the Instigator. And to this day, whereſoever any Attempt is made to Convert a Country from Paganiſm, he does inſtigate the Princes and People thereof to perſecute and deſtroy the Preachers of the Goſpel. Nor is he leſs Induſtrious to drive Chriſtianity out of thoſe Countries wherein it has gain'd poſſeſſion. And even in the Bowels of Chriſtendom, he has an Antichriſtian, and perſecuting Party, moſt ſadly weakning Chriſt's, and moſt effectually promoting the Intereſts of his own Kingdom; of which the whole Book of *Revelations* may ſerve for a Teſtimony. Thus does the Devil firſt attack the Church, by the moſt violent and furious Methods.

And now all Chriſtians are ſo far to renounce Satan, with reſpect to theſe his Perſecuting Temptations, as to ſubmit to the ſoreſt Sufferings which he and his wicked Inſtruments can inflict, rather than deny Chriſt and his Truths; for this our Saviour has made the indiſpenſible Condition of Salvation to all his Followers, *Matth.* 16. 24. *If any Man will come after me, let him deny himſelf, and take up his Croſs, and follow me.* But,

Secondly, When theſe bloody Methods fail him, and inſtead of extinguiſhing Chriſtianity, the Blood of the Martyrs proves the Seed of the Church: *Then with all the Art and cloſe Contrivance poſſible, does he endeavour to corrupt Mens Notions of God and Religion, ſo that by their very Chriſtianity they may diſhonour him.*

Theſe Politick Methods of his are diſcover'd to us, *Matth.* 13. 24. under the Parable of a malicious Enemy coming privately in the Night, and ſowing Tares where the Husband-man had before ſown good Seed. And Satan, like a skilful Husband-man himſelf, is exquiſitely choice about the *Nature of the Seed*, *the Temper and Preparedneſs of the Soil*, *the Fitneſs of the Seaſon*, and *the Skilfulneſs of the Seedſmen* which he does employ.

And, *Firſt*, As to the *Nature of the Seed*, he takes care his Heretical Opinions and Practices ſhould bear ſome reſemblance of Divine Truth, that ſo he may the better conceal their diſcovery. And therefore he does gild his Errors where the Light of the Goſpel does moſt clearly ſhine, as here amongſt us, in this following Method, 1. Under the plauſible appearance of advancing God's Honour in ſome of his Attributes, he endeavours to render him odious, and deſpis'd in others; as under the colour of advancing God's Power and Dominion, he makes him *abſolutely to decree* Mens Reprobation and Condemnation, to the Diſparagement of the Divine Goodneſs and Mercy.

2. It is uſual with him, or his Agents, under the colour of advancing Goſpel Truths, to propagate Hereſies, which do undermine Religion, and the neceſſity of a Holy Life; as under the pretence of exalting Free Grace, to Preach down the neceſſity of our own Inherent Evangelical Righteouſneſs.

3. Nothing is a more common Artifice of this Deceiver, than to exalt ſome eminent Chri-

Chriſtian Duty, or ſome part of a Duty, or one way of performing a Duty to the diſparagement of another; as to prefer Prayer to the neglect of Preaching, or Sermons to the contempt of Prayer. As alſo *Praying by the Spirit*, is by his ſubtilty made to juſtle out *Bodily Worſhip*, and *Extemporary Prayer* is moſt fatally extol'd to the contempt of *Forms of Prayer*; by which means Satan has utterly defeated, and rendred uſeleſs to too many, both Families and Private Perſons, as well as Publick Congregations, thoſe excellent Helps of Devotion we have in our Church, and has brought in a total neglect in a manner, of Publick, Family, and of Private Prayers. Thus does Satan make choice of ſuch *Tares* to ſow in the Field as do nearly reſemble the *pure Seed*. He cunningly gilds over, and diſguiſes his Errors with ſomething of a reſemblance of Divine Truth, in order to prevent their Diſcovery.

Nor ſecondly, Is he leſs skilful in judging of the *preparedneſs of the Soil*; for in thoſe Churches where the Scriptures are lock'd up, and Ignorance prevails, he impoſes there the groſſeſt Hereſies as Articles of Faith; eſpecially into ſuch he introduces Idolatry, and Superſtition, whereby he is moſt directly and immediately ſerv'd.

Thirdly, And as to the *fitneſs of the Seaſon*, he is wonderfully dexterous in accommodating his Counſels, his Actions, and his manner of Acting to ſuch Seaſons as are moſt proper to his purpoſe of ſeducing Mankind. Hence in dark and ignoratnt Ages, nothing ſo common as the Apparition of Saints, as was pretended; and

under this shape he appeared in order to introduce the Belief of Purgatory, Image-Worship, and the like Superstition. And on the contrary in Learned and Philosophical Ages he is as shy in appearing, lest he should destroy the prevailing Sadducism, which denies the Being of Spirits.

Fourthly, And as to the *skilfulness of the Seedsman*, Satan is wonderfully cunning in making choice of fit and proper Instruments, and in furnishing those with the proper Arts of deceiving, and with suitable Qualities, whom he employs to sow the Seed of Corrupt Doctrine in the Souls of Men. This the Holy Spirit is particularly careful to inform us of, and to forewarn us against, especially 2 *Cor.* 11. 14. where the Apostle tells us, That *as Satan himself is transformed into an Angel of Light*, so that these Teachers, his Agents, who do infuse any of his false Doctrines into Mens Hearts, *are Deceitful Workers, transforming themselves into the Apostles of Christ*, v. 13. As for instance, such as place all Religion in *Morality*, shall be adorn'd with Humanity; and on the contrary, such as turn it all into *Mystery*, shall be gifted with Canting; and yet to see the crooked windings of this subtil Serpent, you shall often find that by Men of Godliness he will propagate such Principles as will open a way to a Flood of Immoralities, as is seen amongst the *Antinomians*. Thus does this great Deceiver with all the Art and close contrivance possible, endeavour to corrupt Mens Notions of God and Religion, so that by their very Christianity they may dishonour him,

And

And there is not a more difficult part in a Christians Warfare than to preserve ones self untainted with Heretical Pravity, coloured over with the Varnish of Gospel-Truth. But the Cheat must be discovered, and Satan's Arts herein Resisted, and Renounced, for our Salvation depends upon it. *Beloved believe not every Spirit, but try the Spirits, whether they are of God, because many false Prophets are gone out into the World,* 1 John 4. 1.

And the Scripture does give us two most infallible, and sufficient Rules whereby we may try these false Doctrines. The 1st is *Matth.* 1. 10. *You shall know them by their Fruits*; that is, if the tendency of those plausible Doctrines be to encourage, and countenance Men in any sin, they are undoubtedly false. The other Rule given us to this purpose, is, 1 *John* 4. 2, 3. *Hereby know ye the Spirit of God; every Spirit that confesseth not that Jesus Christ is come into the Flesh, is not of God.* By Jesus Christ being come in the Flesh, is meant, that Jesus Christ took our Nature upon him, that he might be a *Mediator* betwixt God and us, to reconcile the Father to us, by his Satisfaction and Intercession for us. So that if there be any Doctrine which takes us off from our dependance upon the Mediation of Christ, for the acceptance of our imperfect Righteousness, it is False and Heretical.

And therefore from both those Rules put together, you may conclude, that tho' Satans Agents seem never so Demure, and appear never so Sanctify'd, yet if they shall endeavour to

inſtil into your Minds any undue Apprehenſions of God the Father, Son, and Holy Ghoſt, contrary to what you are taught out of the Scriptures in the Doctrine of our Churches; or any pernicious Opinions, which in their Nature and Tendency ſhall render a Holy, Good Life, unneceſſary to our Juſtification: The Teachers, I ſay, of either of thoſe Doctrines, let them be never ſo plauſible, you may aſſure your ſelves are no Miniſters of Chriſt, but of Satan; and are ſet on work by him, to deſtroy God's Authority amongſt Men, and to ſet up his own Throne in their Hearts; the thing he aims at. And therefore *beware of theſe Wolves who come to you in Sheeps cloathing, you ſhall know them by their Fruits*, Matth. 7. 15, 16.

THE

XII. LECTURE.

Firſt, That I ſhould Renounce the Devil, and all his Works.

IN my laſt Diſcourſe, I laid before you ſuch Temptations of Satan as he levels againſt the Church of Chriſt, the true Servants of God, with a Deſign, either utterly to deſtroy them, or ſo to corrupt their Worſhip, that by their very Religion they might diſhonour their Maker.

III.

III. *I am now to ſhew, that next to his deſtroying of whole Churches, his great Induſtry is to gain over to his Party, or to tempt to ſome Grievous, and Scandalous Enormity, ſuch Perſons, as are more than ordinarily Eminent for their Rank or Quality, their Order, or their Piety in the Church of God.*

Firſt, Such as are moſt Eminent for their *Rank or Quality*. Hence *Elymas* the *Sorcerer*, that *Child of the Devil*, apply'd himſelf ſo diligently to *Sergius Paulus*, a *Deputy*, and great Man in his Countrey, *to turn him from the Faith*, Acts 13. 7, 8. And the Reaſon why Satan is ſo Induſtrious to get over the Honourable, and the Rich to his Party, is becauſe ſuch being Leading Men, if their Examples be bad, they are of Malignant Influence, becauſe conſpicuous: And becauſe they will bring upon their Souls not only the guilt of their own, but alſo of other Mens ſins; the Actions of Great Men having the force of a Precept, as well as of a Pattern, which Inferiors are afraid to ſhew their diſlike of. So that it does infinitely concern Perſons of Quality, of all Men living, utterly to Renounce the ways of ſin, becauſe their ill Examples are of ſuch bad and malignant Influence upon others.

Secondly, The Devil is wonderfully Induſtrious to tempt into ſome Scandalous ſin, or Wicked Courſe of Life; or at leaſtwiſe to invent and propagate ſome ſcandalous Story, againſt ſuch as are Eminent on the Account of their *Order*, viz. the Miniſters of Religion. And he is doubly enrag'd againſt ſuch, both becauſe

cauſe in the Nature and Deſign of their Office, they are to deſtroy his Kingdom; and becauſe the reſt of the World do altogether eye them for their Pattern. For this Reaſon no Temptation to draw ſuch into ſome Scandalous Enormity ſhall be left untry'd by him. So our Saviour told his Diſciples, *Behold Satan hath a deſire to have you* (you above all others) *that he may ſift you as Wheat*, Luke 22. 31. And the more Induſtrious a Miniſter of Religion is in doing good to the Souls of Men, the more Watchful is Satan to overcome ſuch a one. Nay, and this Impoſtor will ſo order it, that in the very way a Miniſter of the Goſpel may be moſt ſerviceable to the Church of God, he will render him moſt miſchievous, as by turning his Zeal into Faction, his Spiritual-mindedneſs into Enthuſiaſm.

And to ſee the Malice of this Subtil Adverſary, when with all his Wit, and Artifices, he cannot prevail over the Man of God, but that he is ſtill baffled in all his Attempts upon him; then he ſets his Agents, Slanderers, and Whiſperers on work (for that *their Tongues are ſet on fire of Hell*, the Scripture tells us, *James* 3. 6.) to invent and propagate Scandals concerning him.

He knows very well how much it concerns the Intereſt of Religion, that the Reputation of its Miniſters be kept unſully'd, and that ſlanderous Reports leſſen the Authority and Influence of the Clergy, almoſt as much as real ſin; and therefore it is, that *Satan*, and *Satanical* Men are ſo induſtrious to blaſt it; which St. *Paul* being aware of, charges *Timothy*, that *againſt an Elder*

Elder, that is, againſt a Miniſter of Religion, *he ſhould not receive an Accuſation under two or three Witneſſes*, 1 Tim. 5. 19. that is, that he ſhould utterly diſcourage the Defamation of the Clergy.

Thirdly, The Devil is moſt inceſſantly buſied to tempt to the Commiſſion of ſome *Scandalous Enormity*, ſuch as are ſignal for their extraordinary *Piety* and *Vertue*. Good Men the Devil knows will be grievouſly ſcandalized at ſuch a ones fall. And the Atheiſtical will Triumph in it. And withal, the Laps'd Perſon will be render'd almoſt uncapable ever after of Converting others by his Example, or Exhortations; (*excepting the matter* of *Uriah*, is to this day a Blot in *David*'s Scutcheon.) Therefore againſt this Bullwark of Religion, the Devil draws up all his Artillery, as is ſeen in the Caſe of *Job*, Chap. 1. 2. and there is nothing he will ſo pride himſelf in, as in ſuch a Conqueſt. The more exemplary therefore, and Pious any Man is, the more it concerns him to beware of *Satan*, and all his Temptations. *Ye therefore Beloved, ſeeing ye know theſe things before, beware, leſt ye alſo being led away with the Error of the Wicked, fall from your own ſtedfaſtneſs, but grow in Grace, and in the Knowledge of our Lord and Saviour Jeſus Chriſt*, 2 Pet. 3. 17, 18. And ſo much for thoſe Temptations which *Satan* our Adverſary does more particularly level againſt ſuch as are moſt conſiderable for their *Rank*, or *Quality*, their *Order*, or *Piety* in the Church of Chriſt.

THE

THE

XIII. LECTURE.

First, That I should Renounce the Devil, and all his Works.

HAving in my last Discourse upon these words of the Catechism discovered to you how in a more especial manner Satan does level all his Temptations against such as are more peculiarly Eminent for their *Rank*, or their *Quality*, their *Order*, or their *Piety* in the Church of Christ; I am now,

IV. And lastly, *in order to a more full Display of that Work of the Devil, his tempting of us, to discover to you some of the more remarkable Temptations at leastwise, wherely he applys himself to all Persons indifferently considered, in the Church of Christ, be they high or low, to draw them into sin.*

The Devils Temptations are not easily known to be his, nor are they always distinguishable from those of the *World*, and the *Flesh*, which are manag'd and directed by him. However I shall undertake to discover some of the more considerable of Satan's Temptations of this last kind, under these following Characters. As,

First, He permits, if not furthers Persons in a partial Obedience to God in some particulars, the better to detain them perfect Slaves to him in others

others; and therefore, when Men are thus partially Obedient, it is call'd a *Dividing betwixt God and Mammon*, Luke 16. 13. And there is not a more fatal Deluſion of Satan's than this is, eſpecially when the Partially Obedient exchange ſuch ſins of a Scandalous Name, ſuch as Drunkenneſs and Lewdneſs, for their contrary Vertues, the Perſon becoming Chaſt and Sober, but yet notwithſtanding, is poſſeſs'd with other Impieties of a higher Nature, ſuch as Spiritual Pride, and a *Sacrilegious* pretence to Inſpiration, as is daily ſeen in moſt of the Quakers. In this caſe it may be ſaid, That the *Unclean Spirit went out of that Man, only to return into the Houſe, from whence he went out, and to take with himſelf ſeven other Spirits more wicked than himſelf, that they entering in, and dwelling there, the laſt ſtate of that Man might be worſe than the firſt*, Matth. 12. 43, 44, 55. And there are not a more irreclaimable ſort of ſinners than theſe are.

Secondly, It is uſual with him to put plauſible Names upon the worſt ſins, and under that diſguiſe, to cheat Perſons into a good Opinion of them, and then to commit them. And thus he tempted even our *Saviour* to throw himſelf headlong from the top of the Temple, and would have this preſumption thought a *truſting in God*, Matth. 4. 6. And moſt ſins under this diſguiſe, get Reputation amongſt Men.

Thirdly, Nothing is a more uſual Policy of his, than to change the Nature of ſeveral Divine Graces and Vertues, ſo that they degenerate into very great ſins. This he does by tranſporting Perſons out of the Moderation wherein Vertue

tue does for the most part consist, into that Excess which much resembles it, but is really very sinful and hurtful to Mens Souls. Thus the *Corinthians* Zeal against the sin of Incest, had like to have been heightened into an irreconcilableness to the sinner, which was call'd a *Device of Satans*, 2 Cor. 2. 11. And it is seldom that sins of this nature are ever repented of; for even when your Zealots, and Bigots do Murder and Persecute, they think they *do God good Service*, John 16. 2.

Fourthly, It is a most destructive Policy of Satans to put Novices and new Beginners in the Spiritual Life, upon undertaking Severities greater than they can go through with, on design that when they grow weary thereof, they may, together with their voluntary Severities, throw all Religion aside, as too burthensome, and not at all practicable. And that this is a Policy of Satans we may see, 1 *Cor.* 7. 5. And yet to see the crooked windings of this wily Serpent, as much as he is for screwing Persons up to Excess in Religion.

Fifthly, Satan by injecting evil thoughts into our Minds, to disorder and disturb our Devotions, is very industrious to unhallow, and spoil those Services whereby we shall really, and immediately, and directly Honour and Glorifie our Maker, and benefit our own Souls. Thus we read, *Job* 1. 6. That *when the Sons of God came to present themselves before the Lord, Satan came also amongst them.* And that in hearing the Word, he brings a drowsiness and inadvertency upon the Hearers, on purpose to hinder its

Efficacy,

Efficacy, is ſeen, *Matth.* 13. 19. *When any one heareth the Word, and underſtandeth it not,* or conſiders it not, *then cometh the wicked one and catcheth away that which was ſown in the Heart.*

Sixthly, The Devil obſerving the outward wants and neceſſities of Perſons is wont to tempt them to the uſe of unlawful and undue Means to remove thoſe Evils. And that thus he tempted our Saviour you will ſee, *Matth.* 4. 2, 3. and would have him out of an impatience of waiting the ordinary Means of ſatisfying his hunger, to tempt God to feed him ſupernaturally, and by way of Miracle.

Seventhly, The Devil knowing every particular Perſons inward Diſpoſitions, both of Body and Mind, better many times than he himſelf does, he accordingly preſents ſuch Objects to the Fancy, as ſhall be likelieſt to prevail over ſuch a one, to commit ſome grievous ſin. And hence no doubt it is, that Perſons of a melancholly temper of Mind, are ſo apt above others, to be troubled with Blaſphemous Thoughts, tho' Perſons of great Piety, and are ſometimes tempted to kill themſelves. Both theſe apprehenſions are ſome of thoſe *fiery Darts of the wicked one, mentioned*, Eph. 6. 16. and are caſt into the Soul at ſuch times, when they are leaſt able to repel them.

Eightbly, The great Battery of the Devil, whereby he does ſtorm the Innocency, and ſhake the Conſtancy of the greateſt part of Mankind, is his repreſenting to the Fancies of Men, the Conveniency of Riches, the Glory of Honours, and the Sweetneſs of Pleaſures, thereby to bribe

bribe them to Rebel againſt God, and to ſin againſt their own Souls. And thus, when he had fail'd in all other means, he tempted our Saviour; and when he found that this would not do, he then *left him*, Matth. 4. 9, 11. And ſuch is Satans management here, that in his Repreſentation of this World's Goods, he ſhews only the outſide of thoſe things to allure us into ſin, induſtriouſly concealing all that is hurtful therein, which could deter men from it; and therefore,

Ninthly, When any have been once prevail'd upon by the Conveniency, the Beauty, the Honour, or the Pleaſure of any of theſe outward things, which the Devil has repreſented to their Fancies, to commit ſin to obtain them: Then he fails not to lay the Shame, and Diſgrace of their ſins before them, and will perſuade them to commit another horrid wickedneſs, to hide from the Eyes of Men the ſhame of the former. All which Management of his, is ſeen in the caſe of *David* with *Uriah*, and his Wife *Bathſheba*, 2. Sam. 11. ch.

Tenthly, When he has once engag'd ſuch a Perſon into many notorious Crimes, he will then either lull him into a fatal ſecurity, whereby he fooliſhly perſuades himſelf, that God will deal more mercifully with him, than he has declared in his Word; or elſe Satan will not fail to preſent at laſt to ſuch an enormous ſinner's Conſcience, the infinite Guilt and Horror of his Crimes, to make him, if he can, Deſpair that ever they will be forgiven, they are ſo many and monſtrous: That ſo the ſinner may never

en-

endeavour to repent, or ſo much as fly to God in Prayer, to have mercy on him. And now,

Laſtly, There are a Sort of far-gone Sinners, whom God in Puniſhment does abandon over to the Devil, to be wholly in a manner ordered and acted by him. And theſe are of Three ſorts.

Firſt, Such ill-diſpoſed Minds, as out of hatred to the ways of God, and out of love to their own Luſts, do endeavour to poſſeſs their Minds with ſuch Principles; and do ſeek to themſelves ſuch Teachers, as will make Sin eaſy to their Conſciences, and will reconcile the hopes of Heaven, and a bad Life together. As to ſuch Men, *Becauſe they receive not the Love of the Truth, that they might be ſaved*, God does threaten to *ſend them ſtrong Deluſions, that they ſhould believe a Lye.* 2 Theſ. 2. 10, 11.

Secondly, There is a farther degree of this Sort of Sinners, who ſeem to be wholly abandon'd by God, and yielded up to Satan to be manag'd by him at his Pleaſure; and they are ſuch, who in a long Courſe of many Damning Sins, have laid waſte the Conſcience, have baffled at length all the Methods of his Grace to reclaim them, and have reſiſted and *Grieved his Holy Spirit* ſo long, till Grace be wholly withdrawn from them: And ſuch are ſtiled *Children of Diſobedience*, *in whom the Evil Spirit worketh.* Eph. 2. 3. And if there be any more abandon'd by God, and more under the Devil's Management than theſe, they muſt be,

Thirdly, Witches, Magicians, Conjurers, and the like; who have Covenanted away both Body

and Soul to the Devil, on condition he will be for some time at their beck, to execute their vile and malicious Purposes.

And thus I have at length, as before, shew'd you who the Devil is, and what are his Works of Sin, and how you are to Renounce both him and them: So I have now, in these last Discourses, laid before you those manifold Methods of Temptation, whereby he did and does still attempt, First, *The whole Race of Mankind.* Secondly, *The Church of Christ.* Thirdly, *The most Considerable and Leading Persons therein.* And lastly, *all Sorts of Persons indifferently consider'd.*

And upon the general View of the *Works of the Devil*, both of Sin and Temptation, it does appear, that his drift is no less than to usurp God's Throne, and to draw the whole Race of Mankind into the same cursed Rebellion with himself, against the Majesty of Heaven.

And now it remains only to shew you, and then I shall have done with this Point, *What it is, and how we must renounce this great Work of the Devil, his tempting us to Sin.* And, in a word, the Temptations of Satan are then only properly *Renounc'd*, when they are *Resisted* by us; a Thing which we are commanded to do, *Jam.* 4. 7. *Resist the Devil*; as also 1 *Pet.* 5. 9. *Whom resist stedfast in the Faith.*

And you shall be able effectually to *resist* his Temptations these Three ways,

First, By keeping your selves always Sober.

Secondly, By Watchfulness, that you may not be ensnared by them.

Thirdly, By Prayer to God, to protect you from them. And, 1. By

1. *By keeping your selves always Sober*, that is, free both from Drunkenness and from Passion; or else you will be depriv'd of Reason, and the Grace of God, whereby alone you can resist them. Thus, 1 *Pet.* 5. 8. *Be sober, because your Adversary the Devil, as a roaring Lion, walketh about seeking whom he may devour, whom resist stedfast in the Faith.*

2. *Watchfulness*, is another Means to resist Satan's Temptations. *Be sober, be vigilant*, 1 *Pet.* 4. 9. He, for his part, is vigilant to do you Mischief, and watches all Advantages to get you into his Power and Reach; and it lies upon you to be as careful to guard your selves against all his Batteries, which he plays against you. And

3. As you will secure your selves against the Temptations of the wicked one, you must constantly *pray to God to protect you from them.* Thus *Jam.* 4. 8. after we are commanded *to resist the Devil, and he will fly from us*; as an effectual way to do, we are bid *to draw nigh to God, and he will draw nigh to us*; that is, if we will make our humble Addresses to God by Prayer, he will be ready to assist us against all his Temptations. In short, Since the Temptations of the wicked One are so many, and so subtil, it concerns you, according to the Advice of St. *Paul*, Eph. 6. 13, 18. *to take unto you the whole Armour of God, that you may be able to stand in the evil Day, and having done all to stand.* And especially *to pray always, with all Prayer and Supplication in the Spirit, watching thereunto with all Perseverance.*

THE XIV. LECTURE.

First, That I should Renounce the Devil, and all his Works; the Pomps, and Vanity of this wicked World.

HAving given you to understand the utmost of what is meant by *Renouncing the Devil and all his Works.*

Secondly, I am now in like manner to explain unto you, what is meant by *the Pomps and Vanity of this wicked World*; *and to shew you in what Sense, and how far, you must renounce the wicked World, with its Pomps and Vanity.*

To Renounce the Pomps and Vanity of this wicked World. In which Words there being three Things necessary to be explain'd: *First*, The World. *Secondly*, **The wicked World.** And, *Thirdly*, **The Pomps and Vanity of this wicked World.**

I. I am to shew you, what is meant by the *World*; and in what Sense, and how far, you are to *renounce the World.* And the World is to be consider'd both generally and particularly.

1. By the World in general, is meant that whole Frame of Nature which we behold, and all the Variety of Creatures which it contains, and

and is given us by the Bounty and Goodneſs of God for our Uſe and Benefit. Now the World, in this Senſe, is not in itſelf Evil, but only accidentally, by Man's abuſe of himſelf or it: Conſidered in itſelf, indeed, it is very good, and convenient to us. *God ſaw every Thing that he had made, and behold it was very good*, Gen. 1. 31. And as it is not in itſelf abſolutely Evil, ſo neither is it entirely to be renounced; but being Good in its ſelf, it may in ſome meaſure be deſired and enjoyed by us.

Nevertheleſs, through our own Corruption, whereby we abuſe the *good Things of the World*, it becomes accidentally the Occaſion of moſt of our Sins, and of our Eſtrangement from God our Sovereign Good. This it does by captivating our Affections, and by withdrawing us from God. So far therefore as it engages our Affections too cloſely to it, ſo as to make us inordinately and irregularly to mind it, and to neglect our great Concern, the buſineſs of Religion, it is to be renounced and reſiſted by us. *Love not the World, nor the Things of the World; if any Man love the World, the love of the Father is not in him*, 1 Joh. 15. 2.

So long indeed as we wear theſe earthly Bodies about us, we are permitted the Uſe and Enjoyment of wordly Goods, provided in Things lawful, and Degrees allowable: But being our Souls are the principal part of us, and are ſoon to remove to Heaven, we muſt chiefly ſet our Affections on Things above, and mainly

endeavour to attain them. And in this Sense St. *Paul* professes, *The World was Crucified unto him, and he unto the World*, Gal. 6. 14. And so much for *Renouncing the World* in general.

2. Let us next consider the World in its Particulars, and those Temptations which result both from the *Good* and the *Evils* thereof, as they are distinguished *Luke* 16. 25. And the *Good Things* of the World are summ'd up under these Heads; the *Riches*, *Honours*, and the *Pleasures* it affords: And its *Evils*, on the contrary, may be reduced to *Poverty*, *Disgrace*, and those *Afflictions* of all Sorts, which in innumerable ways do assail us. And there are also some Things therein of a *middle Nature*; as different *Callings*, *Conditions*, and *States of Life*, and also the *Cares* of this World, which are the Appurtenances to it, and afford great matter of Temptation and Tryal to us therein; and in what Sense, and how far, you are to *Renounce* it, with reference to each of these, I will endeavour to shew you. And,

First, If we consider the *Riches* of this World, these are not in themselves hurtful, but good and convenient, and are bestowed on us by God to many good Ends and Purposes; and those who enjoy them have great Advantages of doing Good therewith, to others Comfort, and the Benefit of their own Souls. Nevertheless *Riches* are a mighty Temptation, whether we consider Men as *Getting*, *Possessing*, or as *Parting* with, or *Losing* them.

And 1. In the over-eager pursuit and *Getting* of Riches, Men do run themselves into many

many grievous Sins, as alſo into many miſerable Snares, ſo as to be hardly ever able to diſentangle themſelves out of them. For as *Reſtitution* of ill-gotten Wealth is neceſſary to having Peace with God; ſo it is extreamly difficult to be willing, or able, afterwards to make it. Indeed, *They that will be Rich*, who reſolve right or wrong to be Rich, *fall into Temptations, and a Snare, and into many fooliſh and hurtful Luſts, which drown Men in Deſtruction*, 1 Tim. 6. 9.

2. And no leſs Temptations are thoſe ſubject to, who do *poſſeſs* Riches: Experience telling us, that a great Eſtate is a very great Temptation to Idleneſs and Luxury, to Pride and Inſolence, to Irreligion towards God, and a prophane idolatrous Truſt in Riches; and, in a word, to commit the higheſt Offences towards God, their Neighbour, and themſelves. *In my Proſperity I ſaid I ſhall never be removed*, holy *David* confeſſes it of himſelf, *Pſal.* 30. 6. But,

3. The great Sins of all are occaſion'd by a *Loathneſs to part with, and a Fear of loſing our Riches.* From a Loathneſs to *part* with Riches ariſes unmercifulneſs to Men; as was ſeen in the Caſe of *Dives*, who would ſpare no more than *the Crums which fell from his Table*, Luke 16. 21. to relieve the poor *Lazarus*, his Heart was ſo much ſet upon his Wealth. From the *Fear of loſing them*, Men become Guilty of no leſs than *Apoſtacy* from God, and a Denial of the Truth, as is ſeen in the Caſe of the young Man in the Goſpel, *Matth.* 19. 21, 22. who

when he heard, that if he would be Chriſt's Diſciple, *he muſt leave all he had*, as the Caſe then ſtood, and does often in Times of Perſecution ever ſince, *He went away ſorrowful, for he had great Poſſeſſions.* Thus you ſee what great Temptations Riches will give you; whether you conſider your ſelves in the *Getting*, *Poſſeſſing*, or as *Parting with*, or *Loſing of them.*

And now the great Queſtion will be, *In what Senſe, and how far, Riches are to be renounc'd in all theſe reſpects?* And in general, being they are not Evil in themſelves, they are in thoſe Caſes only to be Renounced by us, wherein we cannot without Sin, *Purſue*, *Poſſeſs*, and *Enjoy* them.

As, *Firſt*, if we conſider Riches in the *Getting*, no Man muſt ſo put his Heart upon them, as to eſteem them his chiefeſt Good and Happineſs, for this God alone is; and he will not endure the Riches of this World ſhould be made a Competitor with him for our Service. *Ye cannot ſerve God and Mammon*, ſays our Saviour, *Matth.6.24.*

Nor muſt we labonr after Riches with immoderate Care, ſo as to neglect the great Duties of Religion and Devotion; but *muſt ſeek firſt the Kingdom of God, and his Righteouſneſs*, Matth. 6. 33. Eſpecially you muſt beware of enriching your ſelves by any unjuſt Means; ſuch as Oppreſſion, Wrong, Robbery, or Sacriledg. *Wo be to him that buildeth his Houſe by Unrighteouſneſs, and his Chambers by Wrong; that uſeth his Neighbour's Service without Wages, and giveth*

giveth him not for his Work, Jer. 22. 13. And whoever has unjustly gained any Thing, must *Renounce* it, by making *Restitution* thereof; as *good Zaccheus did*; *Behold, Lord, if I have taken any Thing from any Man, by false Accusation, I here restore him fourfold.* Luke 19. 8.

Secondly, Riches, if consider'd in the *Possession*, are to be *Renounc'd*, by paring off those Superfluities which tempt to Idleness and Luxury, to Pride and Insolence, and an Idolatrous Trust in Riches, and by bestowing them to *Pious* and *Charitable Uses*. Nor is this a more hard and unreasonable Lesson, than what was given by our Saviour in a like Case, *Matth.* 5. 29. *If thy right Eye offend thee, pluck it out, and cast it from thee: For it is profitable for thee that one of thy Members should perish, and not that thy whole Body should be cast into Hell.* So we may say in this, It is much better to part with Superfluities, than to be Damn'd for them; and the giving of them to Pious and Charitable Uses, is that which is called, *Making Friends of the Mammon of Unrighteousness*. Luke 16. 9.

Lastly, And it remains now only to be considered, how far the Rich are to Renounce their Wealth, in parting with it in Works of Mercy, and in suffering the Loss thereof, rather than incur Apostacy. And, in a word, at all times Rich Men ought to *make to themselves Friends of the Mammon of Unrighteousness*, Luke 16. 9. by giving to Pious and Charitable Uses: And in Times of Suffering, they who have never so much, as they will be *Christ's Disciples* and Followers, *must deny themselves, and take*

up

up their Cross and follow him; that is, forsake all for his sake, *Matth.* 16. 24. And alas why should any Man, though the Richest upon Earth, stick at doing this: For *what shall it profit him, if he gain the whole World, and lose his own Soul*; *or what shall a Man give in exchange for his Soul?* Ver. 26.

THE XV. LECTURE.

First, That I should Renounce the Devil, and all his Works, **The Pomps and Vanity of this wicked World.**

THE subject of our present Consideration, is the *Renouncing of the World*; and I have already shew'd you in what Sense, and how far, we must *Renounce the World* in General; as also that first and principal of its Parts, the *Riches of the World.*

Secondly, I am now to speak to another of its Particulars, the *Honours of it*; and to shew you what they mean, and in what Sense, and how far, you are to *Renounce the Honours of the World.*

Honour strictly signifies an inward Esteem, signified by an outward Respect. But in common Language, by Honours are meant the Advantages

tages or Qualities themſelves; upon the account of which, Perſons are ſo Honour'd, and thoſe outward Reſpects given them, in regard to thoſe Advantages.

And they may be reduced to theſe; *Nobility*, *Preheminence*, *Reputation*, *Applauſe*, and ſuch *outward Reſpects*, as are given upon the Account of any of theſe.

And I. Let us conſider *Nobility* or *Gentility*, and in what Senſe, and how far, it is at any time to be *Renounced* by us. This is an Honour deriv'd from worthy Anceſtors, and has uſually certain Titles and Badges, which diſtinguiſh ſuch Perſons from the Crowd of Men: And ſuch Diſtinctions in the Body Politick is both allowable and uſeful; as may be ſeen 1 *Cor.* 12. 23. only there are very great Abuſes which this kind of Honour is ſubject to, and in ſuch Inſtances it is to be *Renounced*. As,

Firſt, A *Gentleman*, or *Nobleman*, be he of what Rank or Quality ſoever, muſt utterly *Renounce* all that Honour which pretends to put him above the Laws of God or Man; and beyond Reproof or Puniſhment when he has violated either: Nay, but on the contrary, ſuch a One is bound above others to be a ſtrict and orderly Liver, and upon his Failure lies more open to the Reproof of the Miniſters of God here, and provokes more than others the Puniſhment of an incenſed Deity hereafter. And accordingly *Herod the Tetrach was reproved by John the Baptiſt, for Herodias his Brother Philips Wife, and for the Evils which Herod had done.*

Luke

Luke 3. 19. And in the World to come, ſuch a one, as having *received much*, will, above all others, *be beaten with many Stripes*, Luke 12. 47.

Secondly, And that *Nobility*, or *Gentility*, is alſo to be *renounced* and deteſted, which exalts Perſons above their Brethren, to that degree, as to make them Deſpiſe and Oppreſs the reſt of Mankind; as if theſe were but a Lower Rank of Creatures, and had not the ſame God to their Father, Bodies formed out of the ſame Clay, and Souls as excellent in their Natures, and as capable of Improvements; as precious in God's Sight, and as much the Heirs of Heaven as their own. And let the Proud ones know, that there is no ground in the World for that mighty Diſtance, much leſs for that miſerable Slavery which ſome of them put their Fellow-Creatures to; for *have we not one Father, and hath not one God created us*, Mal. 2. 10. But,

Thirdly, Thoſe Perſons ought indeed even to *Renounce* all Pretenſions to Honour, who have baſely degenerated from thoſe worthy Qualities which enobled their Anceſtors. *We have Abraham to our Father*, was the conſtant cry of the *Jews*, when they had leaſt of the Faith and Vertues of *Abraham*. But what ſays St. *John* Baptiſt, *Think not to ſay within your Hearts we have Abraham to our Father; for I ſay unto you, that God is able out of theſe Stones to raiſe up Children unto Abraham*, Matth. 3. 9. that is, by having degenerated from *Abraham*, you have forfeited your Title to the Name and Honour of being

being *Abraham*'s Children; and the vile *Gentiles*, as you account them, ſhall be taken into that Dignity and Relation in your ſtead.

Fourthly, But eſpecially ſuch ought to *Renounce* even all Pretentions to Honour amongſt Chriſtians, at leaſtwiſe who deſpiſe Religion and its chiefeſt Vertues, as Qualities beneath them; which becauſe ſo many do, *Not many Mighty, not many Noble, are called*, 1 Cor. 1. 26. So that though ſuch are accounted Honourable, and may be never ſo much reſpected by vain Men, they are really deſpicable both in the ſight of God, and all wiſe Perſons. And thus you ſee how far *Paternal Honour* is to be Renounced.

II. Let us next enquire, in what Senſe, and how far, *Civil Honour* is to be Renounced; whether the Favour of Princes, or the Effects of their Favour, Poſts of Honour, which indeed are darling and bewitching Things, and betray many into very great Crimes. But,

Firſt, A Princes Favour, though extreamly valuable in itſelf, when it can be obtain'd and preſerv'd without Sin; yet no Man muſt either Gain, Poſſeſs, or Retain it by wicked Arts, or ſinful Compliances: But, like good *Obadiah*, muſt take care to be one that *Fears* God in a wicked Prince's Court, 1 *King*. 18. 3. Nor,

Secondly, As to the Effects of theſe Favours, High-Places, and Titles of Honour, ought any Man to graſp at that which is above his Capacity, and Ability to manage to the Publick Good; An Ambition which is miſchievous both to the Church and State. Inſtead of which, every Man ought to *think ſoberly of himſelf, according as*

as God has dealt to every Man his Measure of Faith, Rom. 12. 3. Nor,

Thirdly, Ought Persons of the best Capacities, and greatest Abilities, be over eager and importunate in their Suits and Applications to those who bestow them: Especially none, though of the greatest Capacities, must violently thrust themselves into them, to the disturbance of the Church or State, *lest they perish in the Gainsaying of Korah*, Numb. 16. Jude 11. for their factiously grasping at undue Places.

III. There is another sort of Honour consisting in the *high Esteem and Reputation* in which the wise and vertuous part of Mankind have a Person, occasion'd by the excellent Gifts and Qualities, and Divine Graces shining in him, or upon the account of some extraordinary Actions perform'd by him. This is what the Wise-man calls a *Good Name*, and is more valuable *than Riches*, or *Gold, or Silver*, Pro. 22. 1. And indeed it is not only a more peculiar Blessing than any the greatest Treasures; but it procures greater Security to our Persons and Estates. So that whereas in Dearths and Famines, Persecutions and Invasions, the more Wealthy any Man is, the more he is the object of Envy, and subject to Rapine and Violence; the very Reputation of Uprightness and Integrity, Goodness, Mercy, and Charity, will be a safe Retreat and Shield against the Storm.

What shall I say? A good Name is a Treasury that must be preserv'd by Men in Holy Orders, 1 *Tim.* 3. 7. and for the like Reason, by all others in any publick Station. For why?

why? It is not only comfortable to ones own self, and smells, like Oinment, sweet in the World; but what is chiefly to be regarded, it renders a Person capable of doing good in it. *Because I delivered the poor when he cryed, and the Fatherless, and him that had none to help him; unto me Men gave Ear, and waited, and kept silence at my Counsel.* Job 29. 12. And therefore a desire of Reputation and Credit is not only a Thing implanted in our Natures by God; but to preserve it untainted and unsuspected of Evil, is a Duty enjoin'd upon us by his Laws. *Be blameless, ye Sons of God, without rebuke, in the midst of a crooked and perverse Nation, amongst whom shine ye as Lights in the World.* Phil. 2. 15. So valuable is a good Reputation in itself, so desirable to be attain'd, and so carefully to be preserv'd. And yet even Esteem and Reputation itself, as well as the Temptations it gives us, is to be Renounc'd by us.

As, *First*, we must so far Renounce the Honour that shall accrue to us from our own good Works, as not to make our own Glory the End and Reason of any Good we do: For that we are bid to *let our Light shine before Men*, the Reason of it is this, *that others seeing our good Works, may Glorify our Father which is in Heaven.* Matth. 5. 16.

Secondly, We must not *Affect*, but *Renounce* those Praises which are above our Deserts; or we *must not be desirous of Vain-glory.* Gal. 5. 26.

Thirdly,

Thirdly, We muſt beware of taking the Honour and Reſpects given us for any worthy Performances wholly to our ſelves; and of not tranferring them to God, to whom the Glory of all that is good in us does properly belong. *Not unto us, not unto us, but to thy Name be the Praiſe.* Pſal. 115. 1.

Fourthly, We muſt abhor making a Reputation for Religion an Inſtrument only to our wordly Advancement. *Wo unto you Scribes and Phariſees, Hypocrites, for ye devour Widows Houſes, and for a Pretence make long Prayers, therefore ye ſhall receive the greater Damnation.* Mat. 23. 14. But, on the contrary, you muſt uſe the Authority your Credit ſhall give you to diſcountenance Vice, and to encourage Vertue, in the World.

Fifthly, As valuable as is a good Name, and Reputation amongſt Men, we muſt Renounce all undue Means of preſerving it; ſuch as are *Duelling* upon the account of Affronts, as is uſual amongſt the great Ones; and going to Law for Slanders, as is frequent amongſt common People. *Now therefore there is utterly a Fault amongſt you, becauſe ye go to Law one with another, why do you not rather take Wrong?* 1 Cor. 6. 7.

And, *laſtly*, we muſt utterly Renounce and Forfeit the Eſteem of Men, rather than incur the Diſfavour of God: For as it will often happen, that you ſhall be evil ſpoken of for well-doing; ſo when it does, you are to account it a *Bleſſing*, *when Men ſhall revile you, and ſpeak all manner of evil againſt you for Chriſt's ſake*, and for adhering ſtoutly to the Rules

Rules of his Gospel, *for great will be your Reward in Heaven*, Matth. 5. 11. 12.

IV. Next to that high Esteem and Reputation, in which the Vertuous and the Wise shall hold you, upon the account of well-doing, it deserves to be considered, how far that Honour is to be *Renounc'd*, which consists in the *Applauses of the Vulgar*, upon what they may account Praise-worthy and Honourable; such as Insolent Swaggering, Swearing, Drinking, Whoring, and the like. And in a word, this sort of Honour is utterly, and with all possible Indignation to be Renounced; for in such Cases, and with respect to such Practices as these, it is said, *Woe unto those of whom all Men shall speak well*, Luke 6. 26.

V. And *lastly*, It now remains only that I instruct you in what Sense, and how far we must *Renounce* those *Outward Expressions of Respect*, either by Word, or Deed, which are usually given upon the account of any of the fore-mentioned Honours. And,

First, No Created Being, either Men or Angels, must suffer those Respects to be given them, whether by Word, or Deed, which are proper and peculiar to signifie our Sense of God's Majesty and Perfections, remembring how the Angel refused Divine Worship, when it was offered to him by *John*, *Rev.* 22. 9. And young Women would do well to take care that they *Renounce* with the utmost Detestation those *Blasphemous Complements*, whereby *Divine Perfections* are usually ascribed to 'em by their Vain Lovers, remembring how signally *Herod* was

puniſhed by the hand of God for ſuffering himſelf to be ſo Flatter'd, *Acts* 12. 21, 22, 23.

Secondly, All Perſons muſt Renounce, and Refuſe thoſe Titles and Reſpects, and Precedences, which are not their due, but belong to thoſe above them. *There is an Evil which I have ſeen under the Sun*, ſays *Solomon*, Eccl. 10. 5, 6. *viz. folly ſet in great Dignity, and the rich ſit in low Places.* And,

Laſtly, It becomes all Perſons in Modeſty, and Humility, and good Manners, to *decline* in ſome meaſure, even their due Reſpects. And they muſt ever *Renounce* the Entitling, and the Placing of themſelves in the *higheſt rooms*, for this is commanded, *Luk.* 14. 8, 9, 10, 11. as a neceſſary, and becoming piece of Chriſtian Modeſty.

THE

XVI. LECTURE.

Firſt, That I ſhould Renounce the Devil, and all his Works; **The Pomps and Vanity of this wicked World.**

HAving already conſider'd the *Riches*, and the *Honours* of this World, and how far we are to *Renounce* either of them.

Thirdly, *I am next to take into conſideration the Pleaſures of it, and to ſhew you in what Senſe, and how far you are alſo to Renounce them.*

Now

Now Pleasure is that Satisfaction and Delight, which any part of our Nature perceives, when its Appetites are gratify'd with what it desires. And answerable to the several Capacities of our Nature, there are *Rational*, *Sensitive*, *Sensual*, and *Recreative* Pleasures, of which in their Order. And,

I. As to *Rational Pleasure.* This is that high Satisfaction, and sweet Delight which the Soul perceives, when it finds it self improve in Knowledge, or in Vertue; or when it reflects upon the good it has done. And a most Excellent and Divine Pleasure this is: And yet there is room for Renuntiation even with Respect to this. For,

First, No Man must make the end of his Knowledge to be the meer Pleasure of Knowing; that is, we must not seek after Knowledge, purely for Knowledge-sake, and not for the Use and Instruction of our selves and others. And therefore it is required of a Bishop, whose Knowledge is suppos'd to exceed other Mens, that *he be apt to teach*, 1 Tim. 3. 2. Nor,

Secondly, Must that Satisfaction and Delight which arises from the Sense, and Conscience of Good and Worthy Deeds be so much, because we are admir'd and applauded for them, as because they are pleasing to God: For whatever good we do, if it be to the end we may be seen of Men, we shall have no *reward of our Father which is in Heaven*, Matth. 6. 1.

II. *Sensitive Pleasure*, is when the Animal Life, or the Bodily Senses are gratify'd with those Objects which are agreeable to them; and this it

is lawful to do, as may be ſeen, *Eccl.* 5. 18. till ſuch time as they be come.

III. *Senſual*, and that they will degenerate into, and muſt therefore be *Renounc'd*, in theſe caſes following.

Firſt, When we ſhall prefer the Pleaſures of Senſe, as Eating, Drinking, and the like, in our Judgments and Deſires, either before our Joy in God, or the Eternal Enjoyments of his Kingdom; whereas on the contrary, with the Holy *Pſalmiſt*, we muſt be able experimentally to ſay, *The fear of the Lord is clean, enduring for ever, the Judgments of the Lord are true, and Righteous altogether: more to be deſired are they than Gold; yea, than much fine Gold, ſweeter alſo than Honey and the Hony-comb*, Pſal. 19. 9, 10.

Secondly, We muſt Renounce it as a great ſign of a *Senſual Spirit*, which reliſhes no Enjoyments like thoſe of Senſe; when a Perſon may be obſerv'd to be wholly in a manner purveying for the Belly. *Do ye not yet underſtand, that whatever entereth into the Mouth, goeth into the Belly, and is caſt out into the draught?* Mat. 15.17.

Thirdly, It muſt be Renounc'd as an high, and ſinful piece of Senſuality, to glut our Senſes, ſo as to *Surfeit* on theſe Sweets. And this, not only becauſe it is moſt ſinful in it ſelf, but becauſe ſuch *Senſuality* is the Parent and Cauſe of the moſt violent, and outragious Wickedneſſes, that are otherwiſe committed amongſt Men, as may be ſeen, *Jer.* 5. 7, 8.

Fourthly, The Deliciouſneſs of *Senſitive Pleaſures* muſt not cauſe any one to *load* and *burthen* his Nature therewith, ſo as to render himſelf unfit for the Duties of his Calling and Religion:

For

For the only lawful end of all *Pleaſures* in general, as well as of *Recreations* in particular, is to render us not uſeleſs, but more vigorous and lively in the Service of God, and the proper buſineſs of our Calling: Which brings me,

IV. To conſider *Recreative Pleaſures*, and to ſhew you what they are, and in what Senſe, and how far we are to renounce thoſe ſorts of Pleaſures. Now Recreations are Diverſions of the Mind or Body from ſerious Buſineſs and Employment, and being pleaſures of a middle Nature, neither Good nor Evil, in themſelves, they are not abſolutely to be *Renounc'd* by a Chriſtian. But you muſt know that the moſt Innocent Recreations are to be very moderately, and ſavingly us'd by every Diſciple of Chriſt, becauſe *every one who will come after him, muſt deny himſelf*, Matth. 16. 24. And indeed, whoever aims at Perfection, muſt ſometimes uſe Severity in order to mortifie the Corrupt Nature. Nor may thoſe of any Quality, think themſelves excepted from ſuch reſtraints, as will be not a little uneaſie to Fleſh and Blood.

And thus having at length finiſh'd all that I think neceſſary to be ſaid concerning Renouncing either the World in general, or thoſe particular *Good Things* into which it is divided, *viz.* the *Riches*, *Honours*, and the *Pleaſures* of it.

Secondly, I am next to conſider the Evils of the World, *viz. Poverty*, *Diſgrace*, and *Afflictions*, and how far, and in what Senſe we muſt *Renounce* them. And,

I. As to *Poverty* and *Afflictions*, tho' inſtead of Temptations to Sin, and Hinderances to

Vertue, thoſe do very often prove Mortifiers of Vice, and the great occaſion of a Holy Life, yet they are often great Temptations to many Sins and Impieties. And therefore with reference to them,

Firſt, It behoves thoſe who labour under *Poverty*, or any kind of *Affliction*, to beware of Impatience and Diſcontent, conſidering that *whom the Lord loveth he chaſtiſeth, and ſcourgeth every Son whom he receiveth*, Heb. 12. 6.

Secondly, Thoſe who are caſt into the worſt of Circumſtances, muſt beware of envying the outward Felicity of the Wicked, *Fret not thy ſelf againſt the Evil Doers, neither be thou envious againſt the workers of Iniquity*, Pſal. 37. 1.

Thirdly, A Perſon that is poor, muſt be infinitely careful, leſt to reſcue himſelf out of it, he be tempted to *Fraud*, eſpecially not to Stealing, or Purloyning, but muſt reſolve with *Job*, tho' ſtript naked of all, *Not to remove his Integrity from him*, Job. 27. 5, 6.

Fourthly, Perſons muſt not think that becauſe they are poor, they are ever the more diſengag'd from the Service of God, and from their *Attendance* upon him in all the parts of Divine Worſhip, remembring that our Saviour apply'd himſelf particularly to them. *The poor have the Goſpel Preached unto them*, Matth. 11. 5. II. The laſt of this World's Evils is *Diſgrace*, and ſo great a Temptation it is, and Diſcouragement to do good, that it made *Nicodemus* come to our Saviour by Night, *John* 3. 1, 2. But this we muſt deſpiſe, conſidering, that *Whoſoever is aſham'd of Chriſt before Men, of him will the Son of Man*

Man be asham'd, when he cometh in the Glory of his Father, with the Holy Angels, Mark 8. 38. And thus, having consider'd both the World in general, and the Good, and Evils of it in particular; it only remains, that I do the like.

Thirdly, and *lastly*, concerning some things therein of a *middle Nature*, *viz.* the *Callings*, *Conditions* of Life, and the *Cares of this World*. And,

I. Let us consider the *Callings* of the World, and how the Temptations which they give us, are to be *Renounc'd*. And it is requisite in the first place, to consider that every Man is to betake himself to some Business; and his *Calling* must be such as Providence has fitted him with *Abilities* for. And for whatsoever *Calling* his peculiar *Abilities* do fit him, to that he is to look upon himself as preparatively call'd, or appointed to by God; and lawful Authority in Church or State, is that which must determine his Call. And then being thus appointed to his *Calling*, he must Employ himself therein to God's Glory, and his own, and the Publick Good. And now the Question will be, what is to be Renounc'd with respect to the *Callings* of this World. And,

First, All Men must Renounce all such *Callings*, and *Professions* as are directly sinful, and wicked, a thing so evident in it self, as to need no proof. And,

Secondly, All such *Callings* also as tend to the Hurt, not the Good of the *Publick*; and consequently, nothing ought to be took up as a

Calling, which impoveriſhes, or Corrupts, the Manners of a People.

Thirdly, Chriſtians muſt *Renounce* all thoſe Wicked Arts, whereby ſome do abuſe the moſt Worthy and Uſeful *Callings*, unjuſtly to ſerve their Worldly Ends. And indeed, as every *Calling* has its particular Temptations belonging to it; ſo what is worſe, moſt Men think they may innocently enough comply with ſinful Methods of Gain therein, and they think it a neceſſary part of their *Profeſſion* ſo to do. But if *Eſau* ſtands upon Record for a Fooliſh, as well as a Prophane Perſon, who in extremity of Hunger *Sold his Birth-right for a Meſs of Pottage*, Gen. 25. 33, 34. What is that Chriſtian, who ſhall ſell his *Eternal Inheritance*, for a thing in compariſon of no value?

Fourthly, All *Levity*, and *Deſultory Skipping* from one *Calling* to another is to be *Renounc'd* according to that of the Apoſtle, 1 *Cor.* 7. 20. *Let every Man abide in the ſame Calling wherein he was called.* But above all, that change of *Callings* is to be Renounc'd, as the higheſt Prophaneneſs, where *Laymen* and *Tradeſmen*; nay *Women*, as amongſt the *Quakers*, ſo expreſly contrary to the Commands of the Apoſtle, 1 *Cor.* 14. 34. do *Sacrilegiouſly Uſurp* the *Sacred Office* of the *Miniſtry*, and ſet up for Teachers without a lawful Call, or Ordination thereunto. Which brings me,

Fifthly, To ſhew that any *Calling* whatſoever, is to be declin'd, for which a Perſon is not qualify'd both by Education, Ability, Inclination, and Legal Appointment, eſpecially *Callings* of high

high Importance, ſuch as the Miniſtry, muſt be declin'd till all theſe Qualities and Qualifications concurr, which are requiſite thereunto, leſt the Pretenders to it fall under the ſame Rebuke, with thoſe who *deſiring to be Teachers, underſtood neither what they ſaid, nor whereof they affirmed*, 1 Tim. 1. 7.

Sixthly, *Idleneſs* in any *Calling* is to be *Renounc'd*: *Whatſoever thy Hand findeth to do, do it with all thy Might*, Eccl. 9. 10. Nor is Idleneſs allowable even in the *Gentleman* himſelf, as being one of the greateſt Temptations that is to Sin, and in it ſelf a very great Sin, the Idle Perſon, eſpecially if one of Quality and Fortunes in the World, being one that has Powers given him, but *hides his Talents in the Earth*, Matth. 25. 25. And *Laſtly*, No Man muſt live above his Calling, as that which expoſes to many Temptations, and often leads Men into the moſt ſinful Courſes. The

II. Amongſt thoſe things of the World of a *middle Nature*, which are to be conſider'd, are the different *Conditions and States of Men* therein. And the greateſt part of Mankind are in the State, either of *Maſters*, or *Servants*. And the whole World are either *Single* or *Married* Perſons. And,

1. As to the ſtate and condition of a *Maſter*. He is one who has great Advantages of doing Good. But all that Dominion is to be *utterly Renounc'd* amongſt Chriſtians, which treats Servants no better than Slaves and Beaſts, *Knowing that both have a Maſter in Heaven, with whom there is no reſpect of Perſons*, Eph. 6. 9.

2. As

2. As to the ſtate of *Servitude*, it is not in it ſelf unhappy; only *firſt*, it concerns thoſe who are to live by a ſervice, to Renounce and Refuſe ſuch Services as a ſtate of ſhrew'd Temptations, where a great deal of Wickedneſs is practis'd without controul, and little of the fear of God is to be ſeen amongſt Maſters and Servants: And, *Secondly*, If a Servant happen into an Irreligious Family, he muſt put on a ſtedfaſt Reſolution, as *Joſeph* in the Houſe of *Potiphar*, *Gen.* 39. 8. to preſerve his Innocence.

3. The next *State*, and that wherein the greateſt part of Mankind in this World are found, is the ſtate of *Celibacy*, or the ſingle Life. And this, tho' it is advantagious to Devotion, and is ſafeſt in times of diſtreſs, yet even this ſtate muſt be *Renounc'd*, and forſaken by thoſe who *cannot contain*, according to the Advice of the Apoſtle, 1 *Cor.* 7. 9. And,

4. In the *Married State*, which is ordained by God, *Matth.* 19. 4. *Firſt*, All ſolicitations from either of the Married Couple muſt be Renounc'd, whereby they would perſwade either the other againſt the diſcharge of any Chriſtian Duty, or to the commiſſion of any Sin. And *Secondly*, Even in the *Married State* all thoſe *Worldly Cares* which choak up, or diſturb Devotion, muſt be utterly laid aſide, as will be ſhew'd under the next. And,

Laſt of thoſe things pertaining to this World, which afford great Matter of Temptation to us, *viz.* The *Cares* thereof. Theſe are indeed in ſome meaſure neceſſary, and we are

not

not to be ſlothful in buſineſs, Rom. 12. 11. But *Firſt*, It concerns Chriſtians to *Renounce* that *Multiplicity of Worldly Cares*, which diſtract their Thoughts, and ſhew them to have no other aim, but at this World. And, *Secondly*, it behoves us ſo far to Renounce any Worldly Care, as it does alienate our Affections from God, and Heavenly Things, and does withdraw our Attention from him in the Services we are bound to pay him, remembring how *Martha* was chid by our Saviour for cumbring her ſelf too much with ſuch Cares, to the hind'ring of her Attention to our Saviour's Diſcourſes, *Luke* 10. 40, 41, 42. And indeed, *Laſtly*, All Perſons whatſoever, whether more or leſs engag'd in worldly Cares, when grown in Years, ſhould wholly, in a manner, throw them off; and retiring as much as may be from the World, ſhould employ the remainder of their Time in clearing their Accounts with God and Man; and in preparing themſelves for the Tryal of the great Day. To whom particularly may be apply'd the Advice of the Prophet, *Set thy Houſe in order, for thou ſhalt die, and not live*, 2 King 20. 1.

THE

THE XVII. LECTURE.

Firſt, That I ſhould Renounce the Devil, and all his Works, **The Pomps and Vanity of this wicked World.**

I Have at laſt explain'd, and ſhew'd you how far, and in what ſenſe you are to *Renounce the World.* And now,

Secondly, I am to give you a ſurvey likewiſe of the *Wicked World*, and to ſhew you in what ſenſe, and how far you are to *Renounce the wicked World.*

Now, by the *wicked World* can properly be meant no other than *wicked Men*, there being no Creature upon Earth beſides Man, that is capable of doing any thing morally Good or Evil, ſo as to be ſtil'd from the latter, *Wicked.* Nor is it every Sinner who in the Language of the Scripture, or in common Account, may be call'd a *wicked Man.* But it muſt be ſome one of a more than ordinary Impiety, ſo as to approach ſomething near to Satan himſelf in Sin and Wickedneſs, who can deſerve ſo black a Character. Now, the Devil is often term'd the *wicked One*; and particularly, *Matth.* 13. 19. he is ſo ſtil'd upon the Account of his *Tempting others to Sin.* And upon the ſame account there-

therefore, thoſe do more peculiarly deſerve the Character of *wicked Men*, who are not only Guilty of notorious Crimes themſelves, but make it a part of their buſineſs to Corrupt, and Tempt others to Sin.

And now you muſt *heartily Renounce*, and refuſe to conform your ſelves to thoſe wicked Men, either, *Firſt*, *By becoming Tempters your ſelves of other People.* Or, *Secondly*, *By yielding of your ſelves to be overcome by other Mens Temptations.* And,

I. *You muſt Renounce that Diabolical Wickedneſs of becoming Tempters your ſelves of other Perſons. Renounce*, do I ſay? You muſt Abhor, Abominate, and Deteſt this their Wickedneſs of Corrupting others, and of Tempting them to Sin, as being a practice which of all others will render you likeſt the Devil; and ſuch a Wretch will find himſelf treated with unuſual Indignation aud Language upon that Account, as may be-ſeen *Acts* 13. 8, 9, 10.

And indeed, it muſt bring a dreadful Guilt upon that Man, who ſhall be found an Inſtrument of anothers Damnation. It being an Injury to Mens Souls, in ſome Caſes hardly ever, in others impoſſible to be repair'd. Theſe Tempters are the Perſons *by whom Offences come.* And what ſays our Saviour to ſuch? *Whoſo ſhall Offend one of theſe Little Ones, which believe in me, it were better for him that a Millſtone were hanged about his Neck, and he were caſt into the midſt of the Sea*, Matth. 18. 6. So that of all things in the World, it concerns you to take care you never become *Tempters* of others to Sin,

Sin, and either to *Omit* that which is good, or to *Commit* that which is Evil.

II. *Nor does it leſs concern you to refuſe Conforming your ſelves to wicked Men, when they ſhall Tempt you,* which they will endeavour to do ſeveral ways; namely, by their *Examples*, by their *Company*, by their *Flatteries*, by their *Diſcouragements* and *Incouragements*, by their *Perſwaſions*, and by their *Cuſtoms*. And,

Firſt, *You muſt Renounce or Refuſe to Conform your ſelves to the evil Examples of wicked Men, which would Influence you to Sin.* Examples have the greateſt Influence upon Mens Practices, eſpecially in theſe four Caſes. If 1*ſt*. they are the *Examples of Sin.* If 2*dly*, they are *Common and many.* If 3*dly*, they are the *Examples of ſuch, for whom we have a great Eſteem.* And if 4*thly*, they are the *Examples of thoſe of whom we ſtand in Awe.* But however,

1. We muſt by all means *Renounce and Refuſe Conformity to ſuch bad Examples*; for why? *Firſt*, A Chriſtian is call'd out to combat againſt the wicked Examples of the World, as much as againſt any one ſort of Enemy in his Chriſtian Warfare: Like *Eliſha* who preſerv'd himſelf a true Worſhipper of the True God, tho' he thought there was *not one Man left in Iſrael, who had not bowed his Knee to Baal*, 1 Kings 19. 14. Nay, *Secondly*, a Chriſtian is to confront the bad Examples of the World, with a good Example of his own, and in the midſt of *an Evil and Adulterous Generation* he muſt ſhew himſelf an excellent Example of Religion and Vertue. And therefore to this purpoſe we

are

are *to let our Light ſhine before Men, that they may ſee our good Works, and glorifie our Father which is in Heaven*, Matth. 5. 16.

Secondly, *You muſt refuſe to conform your ſelves*, as to the Examples, *ſo to the Company of wicked men, when hapning into ill Company, they would entice you to join with them in ſin.* Alas, the Company of wicked Men is extreamly infectious, inſomuch that moſt of the more heinous Miſcarriages of your greater Sinners are owing to it. It is this which makes Men Atheiſts, Libertines, Thieves, and Robbers, Drunkards, and Sabbath-breakers. In ſhort, the *Evil Communications* of bad Company *corrupt all good manners*, 1 Cor. 15. 33. and therefore it does infinitely concern you to take the Advice of the Wiſe-man, *Prov.* 1. 10, 11. *My Son, if Sinners entice thee, conſent thou not*; nay, my Son walk not in the way with them, refrain thy Foot from their Path. Particularly, *1ſt.* I would Adviſe you who are Young Women, to ſhun the Corrupt Communication of thoſe Young Men whoſe Converſation, when they meet together, is ſuch *Filthineſs, and Fooliſh Talking and Jeſting, which are not convenient*, and are forbid *Eph.* 5. 3, 4, 5. *to be ſo much as once named* amongſt Chriſtians. 2. And indeed, it concerns all Perſons of either Sex, both Young and Old, conſidering how inſenſibly the Tincture of thoſe Perſons Manners and Humours with whom we do much Converſe, does glide into our imitation; it concerns therefore, I ſay, all Perſons, as much as 'tis poſſible, to avoid the Society of wicked Men, *who not only do ill things themſelves, but take*

take pleaſure in them that do them, Rom. 1. 32. But, 3. If your *neceſſary Occaſions*, and the Nature of your Employment ſhall draw you forth into the World, then that which you have to do, is abſolutely to *refuſe* to *conform* your ſelves to the Manners of Evil Company, according to that of the Apoſtle, *Rom.* 12. 2. *Be not conformed to this World.* Nay, but on the contrary, you muſt firſt diſcountenance their Profaneneſs and Riot; ſecondly, you muſt endeavour prudently to divert 'em from both, by uſeful Diſcourſe: Thirdly, and when theſe Methods fail, you muſt openly reprove 'em.

To do this Service to God, tho' it is what we have liſted our ſelves in our Baptiſm, under Jeſus Chriſt the Great Captain of our Salvation, to perform, is what we ſhall be much diſcouraged from by Men. But however we have vaſt Encouragements given us by God, to be thus faithful to the Honour and Intereſt of his Government. It is what in Scripture is call'd a *Confeſſing of him*: And our Saviour aſſures us, that *if we ſhall confeſs him before Men, he will confeſs us before our Father whith is in Heaven*, Matth. 10. 32.

THE

THE XVIII. LECTURE.

First, That I should Renounce the Devil, and all his Works, the Pomps and Vanity of this wicked World.

THE thing I am now upon, is to lay before you the Temptations of the *wicked Men* of this World, and to shew you in what Sense, and how far you must Renounce, both them and their wicked ways of tempting others to sin. And the force of their *Evil Examples*, and *Evil Customs* I have already shew'd you. And now,

Thirdly, *I am to consider the Influence of their Flatteries, and to shew you how you must Renounce, and Resist them.* And truly *Flattery* is a very great Temptation to, and occasion of men's continuance in sin. The ground thereof is that immoderate *Self-love* which most men have of themselves, and which makes them apt to believe every man *their Enemy, who will tell them the Truth*, Gal. 4. 16. And the Flatterer observing this, does therefore compose himself to admire and extol, or at least-wise to approve, as very well done, the very *bad Actions* of him, he thus imposes upon, or at least such Practices as if good in themselves, are very indifferently perform'd. And thus Flattery keeping men

ignorant of the good or ill Qualities in them, thereupon the good never comes to perfection, and the ill that is in them becomes incorrigible. And indeed it is this wicked Flattery which among all Ranks and Degrees of Men, does *ſtrengthen the Hands of the Wicked, ſo that he ſhall not turn from his wicked way*, Ezek. 13. 22. ſo miſchievous a Temptation is Flattery. And therefore you muſt utterly *Renounce* it, as you will avoid the ill Effects of it, And in order thereunto,

1. You muſt ſee that you caſhire every vain Opinion of your ſelves. For it is this *Inbred Flattery* we give our ſelves, which diſpoſes, and prepares us to a more favourable Reception of it from others; *Be not therefore wiſe in your own Conceits*, Rom. 12. 16.

2. And having thus diſpoſſeſt your Breaſt of an immoderote *Self-love*, you muſt ſo far renounce and Reject the Flatteries of other Men, as to take it kindly when you are *Reprov'd*, remembring that *he who hateth Reproof ſhall die*, Prov. 15. 10. And eſpecially the Reproofs of God's Miniſters are to be kindly received and regarded, remembring that he whom *Solomon* repreſents as *mourning at the laſt, when his Fleſh, and his Bones are conſumed*, was one *who in his Heart deſpiſed Reproof, that obey'd not the Voice of his Teachers, nor inclin'd his Ear to them that inſtructed him*, Prov. 5. 11, 12, 13.

Fourthly, *Wicked Men will proceed farther to tempt others to ſin, even by their falſe and fallacious arguings againſt the neceſſity of a Holy Life.* By theſe they would fain perſwade themſelves and others into ſuch eaſie Notions of God and Religion,

gion, as that they may ſin with more ſecurity, and leſs fear. And they are a powerful Temptation to ſin in all times, for why ſuch Arguments as theſe Men are ready, and *prepar'd* to believe, becauſe they love the thing they plead for, they favour their Luſts, and grant them ſo much liberty in what they long for, the ſatisfying the Fleſh, and enjoying the World. But it concerns you to reſiſt thoſe falſe and fallacious Arguments, be they never ſo ſpecious, which do in the leaſt favour your yielding to ſin; for there is nothing more plain in Scripture, than that every *Sin* muſt with all poſſible care be avoided. It tells us that we muſt *Deny All Ungodlineſs and worldly Luſts, and live Soberly, Righteouſly, and Godly in this preſent World*, Tit. 2. 12. And that all true Chriſtians, having ſuch mighty Rewards and Promiſes, muſt be *cleanſed from All filthineſs of Fleſh and Spirit, and perfect Holineſs in the fear of God*, 2 Cor. 7. 1.

Fourthly, Wicked Men will add *Kindneſſes and Promiſes* to oblige us to do ill things; and on the contrary, will much *Diſcourage*, nay will often with *Threatnings* compel you to commit ſin, or to omit your Duty. And indeed *Kindneſſes* are very apt to *Encline* eaſie Tempers, Promiſes to *Corrupt* unfaithful Diſpoſitions, *Diſcouragements* to *cool* Men's Zeal in their Duty, and *Threatnings* to *force* their Compliance with Sin. But neither let Kindneſſes Corrupt you, nor Promiſes Bribe you either to *Commit* what is Evil, or to *Omit* what God Commands, conſidering how very *unprofitable* a Bargain it will be, *though a Man ſhould gain the whole World, and loſe his*

own Soul, Mark 8. 36. Nor let *Discouragements* slacken you in, nor the *Threatnings* of a Mortal Man force you from your Duty; yea, tho' he could *kill the Body*, but be afraid of displeasing him rather, *who is able to destroy both Body and Soul in Hell*, Matth. 10. 28.

Lastly, A very prevailing Temptation to sin, wherewith wicked Men will constrain others to join with them therein, are the *Evil Customs of the World*. And they are the more prevalent, because Custom is apt to take off the Sense and Fear of hurt in the most unchristian Practices. But a Christian must courageously, and vigorously *Renounce*, and withstand the force of all sinful Customs whatsoever, especially such as are Immoral. And indeed there will be the greatest Courage required to the discharge of this part of a Christian's Warfare, Cowardise, and a fear of Reproaches, being, I am perswaded, the only cause of most Mens complying with even the *Barbarous* Custom of *Duelling* in vindication of their Honour, and of many other of their sinful Courses. But true Courage and Bravery (as Philosophy and Religion, and the sober Reason of all Wise men tell us) will despise the vain Opinions of the Unthinking and Impious Croud, which, for the most part are in the wrong; and will steadily pursue what is Vertuous and Fit, and Reasonable, and Religious, notwithstanding the foolish Reproaches of the *many*. And a truly Christian Spirit will signalize himself by such a close siding with Christ, and his Laws, as being perswaded that he who thus nobly

nobly *Confeſſes him before Men, the ſame will the Son of Man Confeſs*, and own as a Faithful Servant, and applaud as a Noble Confeſſor, *before the Angels of God*, Luke 12. 8.

THE

XIX. LECTURE.

Firſt, That I ſhould Renounce the Devil, and all his Works, **the Pomps and Vanity of this wicked World.**

HAving fully ſurvey'd the *World*, and all therein contain'd, that is fit to be *Renounc'd* by every Chriſtian; and alſo repreſented to you thoſe Temptations which are given by the *wicked World*, and how we muſt *Reſiſt* them; I come now to explain to you, what is to be underſtood by the *Pomps and Vanity of this wicked World*, and to ſhew you, how much it behoves every Chriſtian to Renounce, and to Deſpiſe them. And,

Firſt, *We will conſider the Pomps.*

Secondly, *The Vanity of this wicked World.*

And,

Firſt, As to *Pomps*, thereby were anciently meant thoſe *Pompous Spectacles*, *Plays*, and *Scenical Repreſentations* exhibited in the *Roman* Theatres, which becauſe they were ſo Lewd, Cruel, and

Impious, the Primitive Biſhops and Fathers of the Church ſtrictly enjoin'd all Chriſtians at their Baptiſm, not to frequent, or ſo much as to be once preſent, or ever ſeen at them.

And anſwerable to theſe are our *Modern Plays* acted in the Play-Houſes, which are no leſs inferior to the ancient ones in Impiety and Lewdneſs, than they are in Show and Pompouſneſs. And having ſuch a malignant Influence upon Faith and Manners, as is own'd by almoſt all Perſons, and is generally complain'd that they have, they ought never to be frequented by Chriſtians; and it may be very well look'd upon as a breach of your Baptiſmal Vow, and Covenant, for any of you to be hereafter preſent at them.

Secondly, By *Pomps* in the Senſe of the Ancients, were meant the *Solemn Proceſſions* of the Heathens in Honour of their Gods, at which to be preſent was an Offence, for which that Chriſtian ſhould be cut off from the Church. And not unanſwerable to thoſe are the *Proceſſions of the Papiſts* in Honour to their Saints, and which muſt not therefore out of Curioſity, or Fear, be joined in by our *Proteſtant Travellers*, when they are abroad; for if they ſhall join, tho' compell'd thereunto by force, in the *Adoration* of thoſe Images, and ſhall rather comply than ſuffer, they will be wanting in *Confeſſing Chriſt*, and his Truth when Call'd thereunto, which is ſo much every Man's Duty, as has been already prov'd.

Thirdly, By *Pomps*, *reductively* may be underſtood the Revels, and Drunken Riots common at

at *Wakes* and *Feſtivals*, which becauſe of the Wantonneſs and Exceſſes uſual at them, all ſober Chriſtians will make it a part of Religion, to keep away from. Not but that innocent Hoſpitality, as well as Thankfulneſs to God for the Bleſſings then commemorated, may be ſeaſonable at ſuch times. And ſo much for the *Pomps* of the World to be *Renounced* by us.

Secondly, And as the *Pomps*, ſo you are alſo to *Renounce the Vanity of this World.* And what that is, will appear in theſe Caſes following.

1. When Perſons outgo their Ability in building and Furniture, a piece of Vanity forbid, *Jer.* 22. 13, 14.

2. When they vainly *affect the uppermoſt Places*, and ſtrive for *Precedence*, ſo contrary to the Commands of our Saviour, *Mark* 12. 38, 39. This Vanity appears when Perſons *Affect*, or are *Pleas'd* with *Titles of Reſpect and Honour* above their Degree and Quality, and deſire to be eſteem'd by others more Good and Vertuous than they really are in themſelves, a temper of Mind ſo contrary to what was found in their Lord and Maſter, who, *tho' he was Lord of all, yet came not to be Miniſtred unto, but to Miniſter*, Matth. 20. 28. And *who tho' he did no ſin, neither was guile found in his Mouth, yet when he was reviled, reviled not again*, 1 Pet. 2. 22, 23. And,

Laſtly, This ſinful Vanity fit to be *Renounc'd*, does appear in the *Affectation* of *Coſtly Apparel* and *Ornaments*, when Perſons exceed what becomes their Rank and Degree in what they wear, when they are *proud* of their Ornaments, and puffed up like *Herod* when he was *Array'd in*

Royal Apparel, Acts 12. 21. When they *Adorn* themſelves to undue Ends and Purpoſes; namely to inflame Luſt in the Beholders, like her mention'd *Prov.* 7. 10. *Who met Men in the Attire of an Harlot.* And,

Laſtly, When they ſpend too much time, the time they ſhould beſtow in the Affairs and Buſineſs of their Families, and when they deck themſelves at unfitting Seaſons, *viz.* when they ſhould be at the Worſhip of God, whether Publick or Private, which is often almoſt over before ſome can part with their Glaſs. In all theſe forementioned Caſes, I ſay, does *Vanity* appear, a *Vanity* which muſt be Renounc'd by the Diſciples of the Humble and Self-denying Saviour of Mankind.

It is indeed very hard, if not impoſſible, nicely to fix the preciſe Bounds to Perſons in the matter of Apparel, Ornaments, and the like: But the trueſt and ſafeſt Rule is *Decency, and that meaſured according to what is ſuitable to the Age, Sex, or Quality; always taking the more ſober and vertuous for our Pattern in ſuch Caſes.*

THE

THE XX. LECTURE.

Firſt, That I ſhould Renounce the Devil and all his Works, the Pomps and Vanity of this wicked World; **and all the Sinful Lusts of the Fleſh.**

HAving explain'd to you the full meaning of *Renouncing the Devil and all his Works*; as alſo the *Pomps and Vanities of this wicked World*, which are two of thoſe formidable Enemies we are Liſted under Chriſt to encounter, it remains now only to conſider the

Third and *laſt*, *viz.* the *ſinful Luſts of the Fleſh*, and that I ſhould ſhew you in what Senſe, and how far we are alſo bound to *Renounce* them. And thus to know our ſelves, eſpecially our Natural Imperfections, as this will give us occaſion; ſo it is the moſt uſeful part of Knowledge; and for the more full diſcovery of ſo important a Subject,

1. I will ſhew you what is meant by the *Fleſh*.

2. What by the *Sinful Luſts of the Fleſh*.

3. What by **All** the *Sinful Luſts of the Fleſh*. And together with each of theſe, I will alſo declare unto you, in what ſenſe, and how far we are to *Renounce the Fleſh, and all its ſinful Luſts*. And,

Firſt,

Firſt, *Let us enquire what is meant by the Fleſh, and in what ſenſe, and how far we are to Renounce the Fleſh.* There is nothing ſo differently expreſt in Scripture as this is; it is call'd the *Old Man*, the *Firſt Adam*, the *Natural Man*, *Evil Concupiſcence*, and laſtly, the *Fleſh*. And thereby is meant,

The whole unregenerate Nature of Man, ſpoil'd as to its Original Frame and Conſtitution, and deſpoil'd of that Image of God, conſiſting in the Perfection, Order, and Purity of all his Faculties, whereby he was Originally making towards God his chief End and Happineſs: And it is that Corruption of his Nature and Faculties, whereby he is inordinately bent in all the Tendencies of Soul and Body, and all the Faculties and Powers thereof, towards the Creature. And,

1. *I ſay, by the Fleſh is meant the whole unregenerate Nature of Man, Soul and Body*; for even the former is ſaid to be *Fleſhly*, Col. 2. 18. But,

2. Thereby is meant the *whole Man*, not as Created by God, for *God made Man upright*, Eccl. 7. 29. but as he is now in a ſtate of Corrupted Nature; that is,

3. *As ſpoil'd in his Original Frame and Conſtitution, as deſpoil'd of the Image of God, and as inordinately tending towards the Creature.*

Now the *Original Frame and Conſtitution of Humane Nature* was this, namely, the whole Nature of Man was perfect in all its parts, the Underſtanding quick in diſcovering momentous and weighty Truths, the Conſcience faithful in dictating right ways, the Will entirely Obedient to the Directions of Conſcience and Reaſon:

The

The Affections placed upon right and worthy Objects, and both Affections, Luſts and Appetites always under the Power and Government of right Reaſon. And in the Perfection, Order and Purity of all the Faculties and Powers of Soul and Body, according to this Original Frame and Conſtitution, did the *Image of God*, in which he was firſt Created, conſiſt. And ſo long as he continu'd thus, it is plain the whole Bent and Inclination of the Soul was towards God.

But now in the unregenerate Nature, I ſay, that excellent Frame and Conſtitution wherein Man was originally created, is miſerably broken, the Affections, Luſts, and Appetites rebelling againſt the Reaſon and Conſcience, ſo that he *ſees a Law in his Members warring againſt the Law in his Mind, and bringing him into Captivity to the Law of Sin which is in his Members*, Rom 8. 2, 3. And conſequently the Image of God conſiſting in the Order and good Harmony of the ſeveral Faculties, and Powers of Human Nature is miſerable *defac'd*. And *laſtly*, the tendency and bent of all the Faculties both of Soul and Body is not towards God, but towards the Creature; for *they who are after the Fleſh, do mind the things of the Fleſh*, Rom. 8. 5. *and do mind earthly things*, Phil. 3. 19. And now this being the meaning of the Fleſh, it is eaſie to perceive, that,

1. To Renounce the Fleſh, is to be renewed in the whole Frame and Conſtitution of our Nature, to our former State, and after the Image of God; or as the Apoſtle words it, *Eph.* 4. 22, 23, 24. *It is to put off concerning our former Converſation, the*

the Old Man, which is corrupt according to the deceitful Luſts, and it is to be Renew'd in the Spirit of our Minds, and to put on the New Man, which according to God, is created in Righteouſneſs, and true Holineſs. Not but that ſo long as we continue in this mortal State, ſome Relicks of Sin and Corruption will ſtill remain within us; ſo that we cannot become in all reſpects *Perfect*, whilſt on Earth, and have the *Image of God, perfectly* reſtor'd. But the *Image of God*, to which we muſt be renewed in our Regeneration, tho' it cannot attain to that *Perfection of Degrees* in which we had it before; yet it muſt indiſpenſibly have the *Perfection of Parts*, as Divines do diſtinguiſh; that is, we muſt have an univerſal Inclination to all that is Holy, Juſt, and Good, and an univerſal Averſion in Body, Mind, and Spirit to all Sin: Thus far we muſt Renounce the Fleſh, and *be conform'd to the Image of his Son*, Rom. 8. 29. And then,

2. We muſt ſo Renounce the Fleſh, as to be *Converted in the whole Bent, and Inclination of the Soul towards God.* This being the true Property of the Regenerate Nature to be exalted above all worldly Things, and to be carried out in our Love and Affection towards God. And accordingly the *Firſt of all the Commandments*, we are told, is this, *to Love the Lord our God with all our Heart, and with all our Souls, and with all our Minds, and with all our Strength*, Mark 12. 30.

THE

THE XXI. LECTURE.

First, That I should Renounce the Devil, and all his Works; the Pomps and Vanity of this wicked World; **and all the Sinful Lusts of the Flesh.**

YOU have seen what is meant by the *Flesh*. I am therefore now,

Secondly, To give you, in like manner, the full meaning and importance of the *sinful Lusts of the Flesh*, *and to shew you in what sense, and how far we are to Renounce them.* And as by the *Flesh* is meant the whole unregenerate Nature, Soul as well as Body, in this its corrupt state; so proportionably by the *sinful Lusts of the Flesh*, must be understood all the Faculties and Powers of this corrupted Nature, as well the Faculties of the Soul, the Understanding and Will, as the Bodily Powers, *viz.* the *Affections*, *Lusts*, and *Appetites*. Every Faculty and Power of Soul and Body is properly enough termed a *Lust*, as it craves and desires its Object; and they are all of them *sinful Lusts of the Flesh*, just as the whole unregenerate Nature was said to be *Flesh*, that is either,

1. As

1. As thoſe ſeveral Faculties of the Soul do move downwards from God and Heavenly Things, immediately and immoderately towards the Creatures. Or,

2. As the Inferior and Bodily Powers, the Affections, Luſts, and Appetites, do diſorderly Rebel againſt the Superior Faculty of the Underſtanding and Reaſon, and do carry the Will into Slavery to 'em. And as to the Faculties moving downwards.

I. Conſider we the Mind, whoſe proper Appetite is after Knowledge; and this very deſire of Knowledge becomes a *ſinful Luſt of the fleſhly Mind*, and ſuch as muſt be Renounc'd by us, in theſe Caſes following, *Firſt*, When we are deſirous to know things which are either hurtful to be known, as the *Experimental Knowledge* of Evil or Sin, the thing that ruin'd our firſt Parents; or when our Curioſity gives us a ſtrange Itch to know *Hidden Things*, ſuch as are not proper for Man to know, as the Decrees of Predeſtination, and the Counſels of God's Will, which are the *Ark* that no Mortal Eye ought to look into, and is forbid, *Deut.* 29. 29. *Secondly*, This Appetite of the Mind, the deſire of Knowledge, becomes a *ſinful Luſt of the Fleſh*, when Perſons immoderately Study to be exquiſitly skill'd in whatever Arts and Sciences, to the neglect, or contempt of *Divine Knowledge*; whereas the Knowledge of the Chriſtian Religion, and all that concerns our Immortal Happineſs, ought to be much preferr'd to any other; for which reaſon the Apoſtle did ſo earneſtly pray that his *Coloſſians*

might

might be fill'd with the Knowledge of the Divine Will in all Wiſdom and Spiritual Underſtanding, and might increaſe in the Knowledge of God, Col. 1. 9, 10. And *Thirdly*, We muſt Renounce it as a *ſinful and fleſhly Luſt* of a corrupted and depraved Mind, when out of Pride, Prejudice, and a Contradiction to all ſacred Truths, Men ſet up their own *Carnal Imaginations* and *fleſhly Reaſonings* againſt thoſe Spiritual Notions, and thoſe Myſterious Articles of our Faith, which are deliver'd to us in Scripture. Which being ſo Rebellious a Luſt as it is againſt God, we muſt *caſt down Imaginations, and every high thing that exalteth it ſelf againſt the Knowledge of God, and muſt bring in every Thought to the Obedience of Chriſt*, 2 Cor. 10. 5.

II. And as in the Mind and Underſtanding, ſo in the Will, there is that innate Corruption reſiding in that Faculty, which renders it *Fleſhly*, and tending in all its Choices towards the Creature, and ſo the proper matter of a Chriſtian's *Renunciation*. The *Will*, whilſt we remain unregenerate, is not *ſubject to the Law of God, neither indeed can be*, Rom. 8. 7. But in its corrupt State, being always averſe to the Directions of God's Laws and right Reaſon, it perverſely chuſes thoſe things which pleaſe only the Senſes, and ſo becomes in the moſt proper and immediate ſenſe of the Word, a *ſinful and fleſhly Luſt*. But we muſt bring our ſelves to that habit of Self-denial, ſo as readily to ſubmit to God's Laws, to be govern'd by them, and that in the hardeſt Inſtances, as did *Abraham* the Father of the Faithful, when God com-

commanded him even to *slay his only Son Isaac*, Gen. 22. 10.

III. The *Affections* in the Carnal man do sadly degenerate into what may too properly be called the *sinful Lusts of the Flesh*. These Passions and Affections of ours, such as Love and Hatred, are then right as they should be, when, *1st*, we place them upon proper Objects; or, *2dly*, when we steer them towards the thing we love, with Desires proportionable to the Good that is in the Object; that is, when the *best*, and *greatest*, and most *worthy things* are pursu'd with our chiefest and intensest Affections, things of a *middle Nature*, with less eager Passions, and the *lowest* of all Goods, with the least Desires.

But, *1st*, These Affections of Love and Hatred, and all the rest, must be utterly *Renounc'd*, and subdu'd, which we shall find our selves to have *misplac'd* upon wrong Objects; that is, instead of Loving, we must utterly Hate and Abhor all Sin, and sinful Pleasures; so the Psalmist, *Psal.* 97. 10. *Ye that love the Lord hate Evil.*

2. And we must *Renounce* and subdue our Affections, so far as we find them *disproportionate* to the true Worth and Evil that is in those Objects, towards which it is lawful to be well or evilly Affected in *moderate Degrees*; that is, we must not love God, with an Inferior degree of Affection, and worldly Things, with a Superiour; but as God is the Supreme Good in himself, and the Author of all the Good we enjoy; we must therefore love him accordingly

ly with the intenſeſt degrees of Affection; ſo *Matth.* 22. 37. *Thou ſhalt love the Lord thy God with all thy Heart, with all thy Soul, and with all thy Mind.*

III. The laſt of theſe Powers of our corrupted Nature, which are here to be Renounc'd, are our *Luſts and Appetites*, which in a ſtate of Unregeneracy are indeed moſt directly and immediately, no other than ſo many *ſinful Luſts of the Fleſh.* And muſt therefore be ſo far renounc'd by us, that *firſt* we muſt not give our Appetites a *looſe* after undue Objects, for Chriſtians muſt reliſh better things than to make *Proviſion to fulfil the Luſts of the Fleſh*, Rom. 13. 14. Nor, *Secondly*, muſt we Chriſtians gratifie the Cravings of our Appetites in Eating and Drinking to undue Meaſures, but indeed muſt *take great heed to our ſelves, leſt at any time our Hearts be over-charged with Surfeiting and Drunkenneſs, and ſo that day come upon us unawares*, Luke 21. 34. But eſpecially, *Thirdly*, It behoves Chriſtians to *Renounce* thoſe which are peculiarly call'd the *Luſts of the Fleſh*; whether, *1ſt*, Luſting after a ſtrange Woman: Or, *2dly*, after a Man's own Wife in unlawful Meaſures; for *Fornication, and all Uncleanneſs, let it not be once named amongſt you, as becometh Saints; for this know, that no Whoremonger, nor unclean Perſon hath any Inheritance in the Kingdom of Chriſt, and of God*, Eph. 5. 3, 5. And thus I have fully conſider'd thoſe ſeveral Faculties and Powers both of Soul and Body, as they become ſo many ſinful Luſts of the Fleſh, by moving downwards from God and

Heavenly Things, immoderately towards the Creature.

Secondly, And now I am to conſider the Lower Faculties, *viz.* the Affections, Luſts, and Appetites, as ſo many ſinful Luſts of the Fleſh, under another Notion, and as they do diſorderly Rebel againſt the Superiour Faculties of the Underſtanding and Reaſon, and do carry the Will into Slavery to them. And theſe we are to Renounce, by ſubduing them to the Government of Religion and Reaſon; by which means we ſhall reduce Man in ſome meaſure to his Primitive State of Innocence and Integrity, which is the great Deſign of Chriſtianity. We muſt ſubdue, I ſay, the Fleſh, with all its Luſts and Appetites, its Paſſions and Affections, all our fond and fooliſh Imaginations, and falſe Prejudices, to the Power and Conduct of right Reaſon, enlightned by the Word and Spirit of God, remembring that *We are Debtors, not to the Fleſh, to live after the Fleſh; for if we live after the Fleſh, we ſhall die; but if we through the Spirit do mortifie the Deeds of the Body, we ſhall live*, Rom. 8. 12, 13. which brings me to the

Laſt particular propos'd to be explain'd, and that is to ſhew you, *What is meant by Renouncing* All *the ſinful Luſts of the Fleſh, and in what ſenſe, and how far we muſt Renounce them* All. And, in a word, by Renouncing All *the ſinful Luſts of the Fleſh*, can be underſtood no leſs, than that we muſt indulge no part, nor Faculty of our corrupt Nature in the Tranſgreſſion of any of God's Commands. There muſt

must be no *Fleshly Lust* suffer'd to reign in us, for *the Wrath of God is revealed from Heaven against* All *ungodliness, and unrighteousness of Men*, Rom. 1. 18. And particularly, our care and business must be to oppose *Lusts of Temper and Constitution*, which *Matth.* 5. 29, 30. is called *a cutting off the Right-hand, and a plucking out the Right-Eye*; which because it is an hard Doctrine to Carnal Men, the necessity of it is much endeavour'd to be evaded and shifted off, by perverting the meaning of the Word of God.

And so I have at length throughly explain'd to you this important Subject of *Renouncing the Devil, the World, and the Flesh.* And from what has been said upon it, it does appear, that as the State you have Listed your selves in in your Baptism is a *State of Warfare*; so now you have in some competent Measure been instructed how you may conquer and subdue all your Spiritual Enemies; or as your Catechism expresses it, how you may **Renounce the Devil, and all his Works; the Pomps and Vanity of this wicked World; and all the sinful Lusts of the Flesh.**

THE XXII. LECTURE.

Secondly, That I ſhould believe all the Articles of the Chriſtian Faith.

HAving explain'd to you the firſt of thoſe Conditions requir'd on our parts in the Covenant of Grace, *viz.* That we ſhould *Renounce the Devil*, &c. I come now in like manner to explain to you the

Second, Which is that *we believe all the Articles of the Chriſtian Faith.* In commenting upon which words,

I. I will declare to you what is meant by **Articles.**
II. What it is to **Believe** them, and then
III. That we muſt believe them **All.** And,

Firſt, I am to declare to you ſomething in general concerning the Nature of theſe *Articles*, or Chriſtian Truths, which are to be *Believ'd.* The whole Bible, both Old and New Teſtament, is the Object of a Chriſtians Faith, becauſe *All Scripture is given by Inſpiration of God*, 2 Tim. 3. 16. But there being ſome Truths Revealed in Holy Writ, of greater Importance and *Concernment* to us than others, becauſe they do

do more immediately, and directly tend to give us due and worthy Apprehenſions of God, and to Inſtruct us in the only ſure Method of Salvation, by *Jeſus Chriſt*; and becauſe they are the ſtrongeſt Motives to a Holy Life; for theſe Reaſons theſe Truths are peculiarly call'd the *Articles of our Chriſtian Faith*, and muſt therefore be more peculiarly and explicitely believ'd by us. And what thoſe Articles are, you have ſumm'd up out of the Scriptures, and given you in that *Form of ſound Words* which we call the *Creed.*

Secondly, And now I am to ſhew you, *what it is to Believe thoſe Articles*, ſo as to make you capable of Life and Happineſs. And you muſt be ſo throughly and firmly perſwaded of their undoubted Truth, as to be accordingly Influenc'd by the Belief thereof, to the practice of Good Works, and then to betake your ſelves to Jeſus Chriſt to Intercede with his Father for his Gracious Acceptance of the Good that is in you.

1. I ſay, *your* Belief of theſe Articles muſt be *Operative* and *Practical*; it muſt be ſuch a Faith as does move and influence you to Good Works, or *that worketh by Love*, Gal. 5. 6.

Such was the Faith of *Abraham*, who by his Belief in God was excited to the higheſt, and the hardeſt Act of Obedience that was poſſible to be perform'd, for *Heb.* 11. 17, 18. we read, that *by Faith Abraham when he was Tryed, Offered up Iſaac, and he that received the Promiſes offered up his only Son*, and he a Son too in whom God had promis'd him great Bleſſings; and

yet, at God's Command, he readily Obey'd, believing however, that God would be as good as his Promiſe to him, tho' it was by raiſing him again from the dead.

And indeed, Faith is always an Operative and Active Principle, whenever the Things *Believ'd* are of great Importance, or *Concernment* to us. And ſuch it is certain the *Articles of our Chriſtian Faith* are, they being all of 'em ſo many Motives, and thoſe the moſt powerful in the World, to ſtir us up to a diligent Reformation of our Hearts and Lives. *Every one that hath this Hope*, or Faith in God, *Purifieth himſelf, even as God is pure*, 1 John 3. 3.

2. The Belief of the *Articles of our Chriſtian Faith*, muſt be ſuch, as withal cauſes us to betake our ſelves to Jeſus Chriſt, to intercede with God the Father, for the acceptance of our Good Works; for *God hath ſet forth his Son to be a Propitiation through Faith in his Blood, to declare his Righteouſneſs for the Remiſſion of Sins, that are paſt, through the Forbearance of God*, Rom. 3. 25.

Laſtly, And now I am to ſhew you, what it is to *Believe* All *the Articles of our Chriſtian Faith.* And,

1. To Believe them All, does import, that we muſt aſſent with an undoubted Perſwaſion of *their* Truth, and Divine Authority, *to* All, and every one of thoſe Great Articles of Chriſtianity, contained in the *Apoſtle's Creed*, that *Form of Doctrine which was deliver'd to the Chriſtians*, Rom. 6. 17. And,

2. To

2. To Believe them **All**, is also to be fully perswaded of **All**, and every one of those single Truths contain'd in each of those Articles. And an Heretick may be so by Believing only one of those sacred Truths which are contained in an Article, if so be there are any more of great Consequence to be Believ'd therein: Thus, for instance, To Believe that **Jesus Christ was Crucify'd, Dead, and Buried**, does import, both that he died a Sacrifice for the **Atonement** of our Sins, according to that of St. *Peter*, 1 *Pet.* 3. 18. *Christ once suffered for Sins, the Just for the Unjust*; And it does also imply, that he died to draw us off from Sin, and to purchase Mercy for us, on condition of our sincere Obedience. For *he himself bare our Sins in his own Body on the Tree, that we being dead unto Sin, should live unto Righteousness*, 1 Pet. 2. 24. And now the *Antinomian* does *Fundamentally Err in the Faith* for Believing the First without the Second; and the *Socinian* for Believing the Second without the First; so that to Believe **All** *the Articles of the Christian Faith*, the second of those Conditions requir'd of us in the *Covenant of Grace*, does imply not only that we are to Believe every one of those Articles, but every Divine Truth contained in each.

THE XXIII. LECTURE.

Thirdly, That I ſhould obey God's Holy Will and Commandments, and walk in the ſame all the days of my Life.

THis is the Third of thoſe Conditions requir'd on our ſide in our Baptiſmal Covenant. And that I may fully, and to the beſt purpoſe, explain this to you, I will,

Firſt, *Lay before you what it is to Obey God's Holy Will and Commandments*; or how far you muſt be Obedient to the Holy Will and Commandments of God, as ever you will hope to obtain Salvation, or to be Inheritors of the Kingdom of Heaven.

Secondly, *I will ſhew you what it is to walk in the ſame all the Days of your Life*; or how long you muſt perſevere in ſuch Obedience. And this you muſt to the end of your Lives.

Thirdly, *I will clear the Doctrine of Evangelical Obedience, as ſo ſtated, from thoſe Doubts that may be raiſed againſt it.* And,

I. As to the Nature and Meaſures of Chriſtian Obedience, *It is a ſincere and entire Obedience to all the Laws of the Goſpel. Sincere* it muſt be, by being a true and undiſſembl'd Service

vice of God, oppoſite to all Hypocriſie, or a falſe and feigned Pretence of Obeying him, when in reality we only ſerve our own ſelves, or our own Luſts and Intereſts. *Entire* it muſt be, by being the Obedience of the *whole Man*, to the *whole Will of God*, and that *at all times*; with this abatement of Rigour, that all our unwilling and involuntary Failings, which, through Ignorance or Frailty we commit, ſhall upon our Prayers to God, be forgiven us; and even our wilful Tranſgreſſions, when we repent of, and forſake them, through the Mediation of Chriſt, and the Grace of the Goſpel, ſhall not be imputed to our Condemnation. And,

1. Our *Obedience to all the Laws of the Goſpel, muſt be ſincere*, by being a true and undiſſembled Service of God, oppoſite to all Hypocriſie, or a falſe and feigned Pretence of Obeying him, when in reality we only ſerve our own ſelves. The Lord thy God requires of thee to *Love*, that is, to ſerve him, *With all thy Heart, and with all thy Soul*, Matth. 22. 37. which ſhews, that God accepts not of a heartleſs Service, nor accounts himſelf Obey'd by what was never intended for him.

Not that God does forbid us intending in ſome meaſure our own Advantage in the Performance of his Commands; for the greateſt Saints we read of, had *a reſpect to the Recompence of Reward*, Heb. 11. 26. But,

1. That Man's Obedience is *Inſincere*, who, together with his Intention of ſerving God, joins another Intention of ſerving Sin, as thoſe

who

who made long Prayers, the better to enable them under that ſanctify'd Diſguiſe *to devour Widows Houſes*, Mark 12. 40. And,

2. When a Perſon ſhall deſign ſome Temporal Ends in his Vertuous Practices, as much, or more than he intends God's Service; for, in reſpect of our Love to God, we muſt even *hate Father and Mother, and Wife and Children*, the deareſt Intereſts and Concerns we have in this World, *Luke* 14. 26.

2. Evangelical Obedience muſt be *Entire*; that is, *Firſt*, The Obedience of the *whole Man*. *Secondly*, To the *whole Law*. And, *Thirdly*, *Perform'd at all times*. And,

Firſt, It muſt be the Obedience of the *whole Man*. Thus our Saviour ſtates the meaſures of it, *Luke* 10. 27. *Thou ſhalt love the Lord thy God with all thy Heart*, or Will, *with all thy Soul*, or Affections, *with all thy Strength*, or Bodily Powers, *and with all thy Mind*, or Underſtanding. And, 1*ſt*, we muſt Love and Serve him *with all our Mind*, or Underſtanding; that is, all the Thoughts and Imaginations, all the Contrivances and Counſels of our Hearts muſt be govern'd by, and kept in Obedience to the Laws of the Goſpel, or we muſt *bring into Captivity every Thought to the Obedience of Chriſt*, 2 Cor. 10. 5. And as with all our Minds, ſo, 2*dly*, *With all our Wills*: For the Choice, as well as the Practice of our Duty, is neceſſary to render it acceptable with God; for Inſtance, *Whoſoever looketh on a Woman, to luſt after her, hath committed Adultery with her in his Heart*, Matth. 5. 28. So that a wicked Will

is

is in God's sight, as well Criminal, as a wicked Act. *3dly*, As we will render our Obedience that of the *whole Man*, and thereby acceptable to God, we must regulate our Souls and Affections, conforming them wholly to what God Commands. *No Man*, says our Saviour, *Matth. 6. 24. can serve two Masters; for if he loves the one, he will Hate the other.* By this he lets us know, that our Love and Obedience must go together. And, *Lastly*, *We must obey God with all our Strength*, or bodily Powers; and it is not a meer Approbation, and Love to the Ways of God will be enough. *Little Children*, saith St. *John*, 1 *Ep.* 3. 7. *Let no Man deceive you, he that doth Righteousness is Righteous*; that is, you must not be flatter'd by your selves, nor others, as if any thing less than doing and acting Vertuously, will be accepted by God.

This is the distastful part in Obedience, and therefore many would build their Hopes upon cheaper Services; as that God would accept of the Will for the Deed, and the like. But whatever Men think in their Minds, or desire in their Hearts, or profess in their Words to the contrary, if for all that they continue to commit Sin in their Actions, Christ has told them plainly, that he will pronounce (when he comes to sit as Judge) *Depart from me, ye that work Iniquity*, Matth. 7. 23.

Secondly, To render our Obedience *Entire*, it must be an Obedience to the *whole Law*. We must not think we may pick and chuse in the matter of Duty; for if we Obey not all, we

are

are not right in any; for *he who breaks the leaſt*, or allows himſelf in the breach of the leaſt *of God's Commandments, ſhall be called leaſt in the Kingdom of Heaven*, Matth. 5. 19. that is, none at all. Thus *we muſt Obey All God's Holy Will and Commandments*, which brings me to the

Third thing neceſſary to render it *Entire*, and that is this, that *our Obedience muſt be perform'd at all times*. And this is co-incident with the

II. General propos'd, which was to ſhew you, *What it is to walk in the ſame all the days of our Life*. And the meaning of theſe Words is, that we muſt continue in ſuch a *ſincere* and *entire* Obedience, even to the end of our Lives. We muſt not think to pleaſe God by being Obedient by fits, or by ſerving him only at ſuch times as we are in Humour, and have no Temptation to the contrary: But our Service muſt be *uniform:* We muſt Obey him in all things, and wilfully tranſgreſs in none. *For if, after Men have once eſcaped the Pollution of the World, through the Knowledge of Chriſt, they are again entangled therein, and overcome, then is the latter end worſe with them than the beginning*, 2 Pet. 2. 20. And, *He that endureth to the end ſhall be ſaved*, ſays our Saviour, *Matth.* 10. 22.

III. And now I am to clear the Doctrine of *Evangelical Obedience*, as thus ſtated, from thoſe Doubts that may be raiſed againſt it. And it will be objected, that if ſo *ſincere*, *entire*, and uniform an Obedience, as has been ſaid, be requir'd at the hands of Chriſtians, there appears no difference between it and that *perfect Obedience*

dience requir'd of Man in his *State of Innocence*, as alſo that *Legal Obedience* requir'd under the *Covenant of Works*.

And negatively this difference is not ſo great, but that our *wilful* and *choſen Sins*, committed againſt Knowledge and Conſcience, will ſtill put a bar to our Salvation, even under the Covenant of Grace; for if *he that deſpiſed Moſes Law, died without Mercy, of how much ſorer Puniſhment ſuppoſe ye, ſhall he be thought worthy, who hath trodden under Foot the Son of God, and hath counted the Blood of the Covenant an unholy thing, and hath done deſpite to the Spirit of Grace*, which they do, who ſin wilfully, *Heb.* 10. 28,29. So that the difference between the Law and the Goſpel is not ſuch, and ſo wide, as that wilful Sins ſhall be now unpuniſh'd. But yet the difference is very great and comfortable; and it is this;

Firſt, That as to our *unchoſen and involuntary* Sins, which, thro' the weakneſs and frailty of our Nature, we cannot avoid; and therefore by Ignorance, and for want of Conſideration, we have committed; ſuch Sins as theſe, I ſay, through the Mediation of Chriſt, ſhall now, under the Covenant of Grace, be graciouſly paſſed by; ſo that thoſe who have *ſincerely* and *entirely*, in the ſenſe as has been deliver'd, obey'd the Laws of the Goſpel, ſhall not be called to an account for ſuch. For Chriſt who is our *High-Prieſt, will have Compaſſion of the Ignorant, and of them that are out of the way*, Heb. 5. 2. And this is the firſt great difference between the *Firſt Covenant* made with *Adam*, where-

wherein the leaſt Sin was unpardonable, and this ſecond *Covenant of Grace*, wherein through the Mediation of Chriſt, all our *unwilling* and *involuntary* Infirmities, ſhall be graciouſly paſſed by.

The *Second* great difference is, that even our wilful, and more heinous Sins, when by our Repentance we bewail and forſake 'em, and take better Care to avoid 'em for the future; they alſo, through the Mediation of Chriſt, according to the Terms he has obtained for us in the *Covenant of Grace*, ſhall be forgiven us, and ſhall not prejudice, or hinder our being *Inheritors of the Kingdom of Heaven.*

Among the *Jews*, according to the ſtrictneſs of *Moſes*'s Law, the Puniſhment took place upon the firſt wilful Breach. *He that deſpiſed Moſes Law*, ſaith the Apoſtle, if it were in an Inſtance where the Law threatn'd Death, *died without Mercy*, Heb. 10. 28. But our Saviour came into the World to abrogate, as well the Rigour of *Moſes*'s Law, as of the firſt Covenant, and to preach up an univerſal Pardon upon Repentance. And ſo much is Remiſſion of Sins upon Repentance the great Doctrine of the Goſpel, that our Saviour both began his Preaching with it, *Repent, for the Kingdom of Heaven is at hand*, Matth. 4. 17. And when he left the World, he commanded his Apoſtles, that *Repentance and Remiſſion of Sins ſhould be Preached in his Name to all Nations*, Luke 24. 47.

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XXIV. LECTURE.

And I heartily thank our Heavenly Father, that he hath called me to this ſtate of Salvation, through Jeſus Chriſt our Saviour.

IN order to a full Explication of all that pertains to the Nature of the Covenant of Grace, having already, in the firſt place, given you an account of the Terms and Conditions of it, both on God's part, and on ours; both what it is to be a *Member of Chriſt*, *a Child of God*, and *an Inheritor of the Kingdom of Heaven*, which are the Mercies and Favours made over to us on God's part: And what it is to *Renounce the World*, *the Fleſh and the Devil*, *to Believe in God*, *and Obey him*, which are the Conditions to be perform'd on ours: My next work muſt be (and then I ſhall have Inſtructed you in all that pertains to the Nature and Subſtance of this gracious Covenant) to ſhew you,

II. *What a happy* State of Salvation *this is, to be in ſuch a Covenant with God.*

III. *To declare to you by whoſe Mediation we obtain'd it.* It was through Jeſus Chriſt our Saviour.

IV. *I am to repreſent to you by whom we were called into it.* It was our Heavenly Father who hath called us to this State of Salvation. And then,

V. And *Laſtly, I am to make you ſenſible, what Infinite Thanks we do owe unto God for* Calling *us into this State of Salvation.* All which Points we have taught us in theſe words, **And I thank God our Heavenly Father, that he hath called me to this State of Salvation, through Jeſus Chriſt our Saviour.** To proceed then, in order to a more compleat underſtanding of the whole Nature of the Covenant of Grace, whoſe Terms and Conditions I have before explain'd,

II. I ſhall now repreſent to you, how this Covenant of Grace does reſtore us to a State of Salvation. *Salvation* does import a deliverance from Danger and Miſery, and a *State of Salvation* does import the being put into a Condition of Safety where one may be ſafe and ſecure if he pleaſes. And if it be ask'd how we came into a State of Miſery before? It was through the Rebellion of our Firſt-Parents, whereupon, they, and all their Poſterity were expell'd Paradice, and Condemn'd to dye, *Gen.* 3. And had the firſt Covenant remain'd *uncancel'd*, we could have never eſcap'd. But when we were in this deſperate and undone Condition, then was God of his Infinite Goodneſs graciouſly pleas'd to *Cancel the firſt Covenant, nailing it to the Croſs of Chriſt*, Col. 2. 14. And he was pleas'd to grant unto us, and to eſtabliſh with us a Second, by way of Remedy againſt

againſt the Rigour and Extremity of the firſt; wherein God Almighty, as it were deſcending from his Majeſty and Glory, does oblige himſelf to make good to ſuch as ſhall enter into it, and continue faithful therein, thoſe ineſtimable Favours and Benefits before-mentioned, and which I have already explain'd, and prov'd unto you. And now,

III. *It will be infinitely worth our while to enquire by whoſe Mediation we obtain'd ſuch a Covenant of Grace, and were reſtor'd thereby into a State of Salvation.* And it was through **Jeſus Chriſt our Saviour.** For ſuch was the Goodneſs of the Son of God, that when it was neceſſary that Satisfaction ſhould be made to Divine Juſtice, then did Chriſt Jeſus *give himſelf a Ranſom for all*, 1 Tim. 2. 6. And becauſe we muſt continue ſtill in a miſerable State and Condition, whilſt under the rigour of the Firſt Covenant, that required a Perfect, Exact, Unſinning Obedience, which we in our *Fallen State* could not be able to perform, he moreover became a *Mediator of a better Covenant, which was eſtabliſhed upon better Promiſes*, Heb. 8. 6. So that through the Mediation of Jeſus Chriſt our Saviour, you ſee it is, that we have been called to this State of Salvation.

IV. *And now let us enquire, by whom we have been Called to this State of Salvation.* And it was our **Heavenly Father who hath Called us to this State of Salvation through Jeſus Chriſt our Saviour**; that is, the ſame Heavenly Father who granted us, and the ſame Jeſus Chriſt who purchas'd this *State of Salvation* for us, have al-

ſo moſt mercifully call'd us to it. Our Heavenly Father was much concern'd to have us call'd into it, as appears from the earneſt manner of St. *John*'s Expreſſion, *And we have ſeen, and do teſtifie that the Father hath ſent the Son to be the Saviour of the World*, John 4. 15. And the Son was no leſs vigorous in it, *It was his meat to do the Will of God that ſent him, and to finiſh his Work*, John 4. 34.

And how did he graciouſly wooe and importune his own Fooliſh, Rebellious Subjects to come into this State, and to accept the Terms of Salvation. *O Jeruſalem, Jeruſalem, how often would I have gathered thee as a Hen gathereth her Chickens under her Wings*, Matth. 23. 37. And that no means might be wanting to the end of the World, to Reduce the Rebellious and Miſerable Race of Men to a ſtate of Happineſs; *As the Father ſent him, ſo he ſent* Apoſtles upon the ſame gracious Meſſage, *John* 20. 21. And *having all Power given unto him in Heaven, and Earth*, he Commiſſion'd thoſe Apoſtles *to go and teach all Nations, Baptizing them in the Name of the Father, the Son, and the Holy Ghoſt; and teaching them to obſerve all things whatſoever he had commanded them*, promiſing *to be with them* in the carrying on this Great and Bleſſed Work, of bringing Mankind home to God, *even to the end of the World*, Matth. 28. 18, 19, 20. And now,

V. And laſtly, *What infinite Reaſon have we heartily to thank Almighty God our Heavenly Father, that he hath called us to this ſtate of Salvation through Jeſus Chriſt our Saviour.* This is the laſt thing to be ſpoke to in the Explication of theſe

of Words.

Words. And indeed it is a matter which infinitely deſerves the deepeſt ſenſe of Gratitude, and the utmoſt Acknowledgements of the Divine Goodneſs upon two accounts.

Firſt, Becauſe of the extraordinary advantage it is, to have God in Covenant with us; for God condeſcending by Covenant, to engage himſelf to make good to us the Benefits contained in it, this gives us all poſſible aſſurance of theſe Bleſſings: And upon that aſſurance the ſtrongeſt Conſolations and Comforts alſo, to chear us in going through the difficulties we ſhall meet with in our Chriſtian Warfare. Thus the Apoſtle, *Heb.* 6. 17, 18, 19, 20. *God willing more abundantly to ſhew unto the Heirs of Promiſe the Immutability of his Counſel, confirmed it by an Oath*, or Covenant, *that by two immutable things, in which it was impoſſible for God to lie, we might have ſtrong Conſolation, who have fled for refuge to lay hold upon the hope ſet before us; which hope we have as an Anchor of the Soul both ſure and ſtedfaſt, and which entreth into that within the Veil, whither the Fore-runner is for us entered, even Jeſus.*

Secondly, And being call'd into Covenant, and having all God's Mercies thereby ſecured to us: This is a ſingular Happineſs, when ſo many Millions of his Creatures, both Angels and Men, do want this favour.

As to the *Fallen Angels*, the Covenant of Grace was a favour never afforded by God to any of them; for Chriſt, *that he might deliver them who all their life-time were ſubject to Bondage, verily took not on him the Nature of Angels, but*

took upon him the Seed of Abraham, Heb. 2. 15, 16.

And as to *Men*; alas! There are many Nations now in the World, who have not yet enjoy'd ſo infinite a Bleſſing, as this happy *Call into a State of Salvation*, who have not yet heard of a Saviour, nor the good Tidings of the Goſpel, or Covenat of Grace. *But now in Jeſus Chriſt, ye who ſometimes were afar off, are made nigh by the Blood of Jeſus, who is our Peace: And are no more Strangers and Foreigners, but Fellow-Citizens with the Saints, and of the Houſhold of God*, Eph. 2. 13, 14, 19.

THE XXV. LECTURE.

In my Baptiſm, wherein I was made.

I Have now given you as brief an Account as I could, of the whole Nature, Terms and Conditions of the Covenant of Grace: *And now I am to treat upon the Sacrament, or Solemnity, by which you entred into it*, for the declaring whereof, and the full explication of theſe words; **In my Baptiſm wherein I was made**, it will be requiſite that I ſhould in ſome meaſure, ſo far as it relates to the Sealing of the Covenant of Grace, open unto you the Nature and End of Baptiſm.

And

And *it is an outward Rite, or Ceremony, of our Saviour's own Appointment, for the ſolemn admitting of Perſons into the Covenant of Grace; Inſtituted by Chriſt for the better Confirmation and Aſſurance of its Terms; the Promiſes on God's part, and the Conditions on ours, it being thus mutually ſeal'd to, betwixt God and us.*

Firſt, *Baptiſm*, I ſay, *is an Outward Rite, or Ceremony of our Saviour's own Appointment, for the ſolemn admitting of Perſons into the Covenant of Grace.* To underſtand which, you muſt conſider that to have ſome Outward Rites and Solemnities in Religion, is agreeable to the Frame and Conſtitution of Humane Nature, as being moſt apt to receive Impreſſions from ſenſible things. And this eſpecially is requiſite in the Admiſſion of Perſons into Religious Societies by Covenants.

The *Iſraelites*, it is well known, they were entred into the Covenant God made with them by *Circumciſion*, Gen. 17. 13. And that they were by Baptiſm, at leaſtwiſe during their ſojourning in the Wilderneſs, is teſtified by St. *Paul*, 1 Cor. 10. 2. *They were all Baptized into Moſes*, or initiated into the Religion of *Moſes, in the Cloud, and in the Sea.* And as to the Heathens, they were initiated into their Superſtitions by *Purgations*, or Waſhings.

And now agreeably to both, the Rite or Ceremony whereby our Saviour Appointed, that we ſhould be *Initiated* into the Covenant of Grace, or the Chriſtian Religion, was **Baptiſm**, or *Waſhing*, which no doubt he choſe as what would be acceptable to both Parties; but eſpecially as more ſignificative of Chriſtian Purity.

And ſo indiſpenſibly neceſſary to our Admiſſion into the Church he has made Baptiſm, that it is expreſly and poſitively told *Nicodemus*, Joh. 3. 5. *Except a Man be born of Water, and of the Spirit, he cannot enter into the Kingdom of God.* And that no pretences of being Baptized by the Spirit, may be thought enough, to render *Water-Baptiſm* unneceſſary, St. *Peter* Commanded, even thoſe who had actually and really *received the Holy Ghoſt, as well as himſelf, to be Baptized in the Name of the Lord*, Acts 10. 44, 47.

Secondly, Baptiſm *was inſtituted for the better Confirmation and Inſurance of its Terms, the Promiſes on God's part, and the Conditions on ours, it being thus mutually and interchangeably, as it were, ſealed to betwixt God and us.* There are two Parties, concern'd in *Baptiſm*, the Miniſter who is God's *Ambaſſador*, or *Agent*, 2 Cor. 5. 20. and the Perſon Baptized. And the Miniſters receiving into the Church by the Ceremony of Baptiſm, is a Sealing to the Promiſes on God's part, as the others preſenting himſelf to Baptiſm, is putting, as it were, his Seal to the Counter-part of the Covenant.

And as it gives wonderful Aſſurance of mutual Performances to enter ſolemnly into Covenant together; ſo that which is eſpecially to be conſider'd in this caſe, is this; that the Mercies on God's part are ſo infinitely above the meer *Merit* of our Performances, that we could by no means pretend to ſuch Favours, upon all that we can poſſibly do in the Service of God; but now after that God has ſolemnly covenanted upon our *Repentance*, *Faith*, and *Sincere Obedience*,

to

to *forgive us our ſins*, and to *reward us with Eternal Life*; we have a *Legal Right and Title*, to thoſe unſpeakable Benefits confer'd upon us. *He will be* Juſt *to forgive us our ſins*, 1 John 1. 9. And *we ſhall have a Right to the Tree of Life*, Rev. 22. 14.

THE XXVI. LECTURE.

Doſt thou not think that thou art bound to Believe, and to do as they have promiſed for thee? Yes verily.

HAving ſpoke to the *Sacrament*, or *Solemnity* whereby we entred into Covenant, expreſt in theſe words, **In my Baptiſm**, I come now to ſhew you *The great Obligation which lies upon us to perform this our Covenant with him.* And if we take the Queſtion and Anſwer both together, they do plainly import this Doctrine, *viz.*

The vaſt Obligations which lie upon us from the Mercies of the Covenant, eſpecially from our Vow in Baptiſm, faithfully and conſcientiouſly to diſcharge our Covenant with God. And to begin with the Mercies,

1. If we conſider our ſelves as *Members of Chriſt*, or Members of the Chriſtian Church, why there cannot be an Argument of greater

force to keep us right, in a Regular, Orderly Converſation, than that one Conſideration ſhould be. For why? The Church of Chriſt are a ſelected, ſeparated Body of Men, who are Conſecrated, as it were, to God's Service, and are Called, and choſen out of the World to live another ſort of Life than what the World is accuſtomed to. *Ye are a choſen Generation, a peculiar People, that ye ſhould ſhew forth the Praiſes of him who hath called you out of darkneſs into his marvellous Light.* Wherefore *dearly beloved, I beſeech you, as Strangers and Pilgrims, abſtain from fleſhly Luſts, which war againſt the Soul, having your Converſation honeſt amongſt the Gentiles, that by your good Works, which they ſhall behold, they may glorifie God in the day of Viſitation,* 1 Pet. 2. 9, 11, 12.

And to purchaſe ſuch a Body, as ſhall more peculiarly and zealouſly ſerve God, was the deſign of our Saviour's coming amongſt us. Thus *Tit.* 2. 14. it is ſaid, *That he gave himſelf for us, that he might Redeem us from all Iniquity, and purifie to himſelf a peculiar People zealous of good Works.* And accordingly he does enjoin us to *let our Light ſo ſhine before Men, that they might ſee our good Works, and glorifie our Father which is in Heaven,* Mat. 5. 16.

Secondly, Nor is the Conſideration of our being *Children of God,* leſs fruitful of good Arguments, ſhewing us thoſe vaſt Obligations lying upon us faithfully, and conſcientiouſly to diſcharge our Covenant with him. For why? Children are bound to the ſtricteſt Obedience to their Parents, as owing to them their very Being

ing. But *Children of God*, as owing both their Being, and Well-being. *A Son honoureth his Father, and a Servant his Maſter: If I then be a Father, where is mine Honour? And if I be a Maſter, where is my fear?* Mal. 1. 6. And therefore does St. *Peter* upon this very ſcore of being *Children of God*, moſt earneſtly exhort us to a *Renunciation of this World*, and our filthy Luſts, and to a faithful and careful diſcharge of our Duty to God our Father. As Obedient Children, ſays he, *Not faſhioning your ſelves according to the former Luſts in your Ignorance, but as he which hath called you is holy, ſo be ye holy in all manner of Converſation*, 1 Pet. 1. 14, 15.

Thirdly, As Inheritors of the Kingdom of Heaven, we are infinitely concern'd to behave our ſelves moſt ſoberly, regularly, and dutifully; for if the Heir of a Temporal Inheritance will be ſo careful to pleaſe that Parent from whom he expects a great Eſtate, but yet ſo, that he ſhall certainly be diſinherited, if he prove undutiful: How much a greater Motive muſt it be to a Regular Converſation, to have an *Eternal weight of Glory*, an *Inheritance laid up in Heaven*, *a Crown of Life*, infallibly enſur'd to thoſe, who ſhall *be faithful unto Death*. This ſure is enough to encourage us in well-doing, and to preſerve us ſafe and innocent, as it has done thouſands before us, amongſt all the Perſecutions of Evil Men on the one hand, or the Allurements of the World on the other, withdrawing us, or frighting us into ſin. So that in the ſtrength of the hopes of ſuch an Inheritance, we may be prevail'd upon, faithfully and con-

conſcientiouſly to diſcharge this Covenant with our God. But,

Fourthly and *laſtly*, That Obligation upon us faithfully to diſcharge our Covenant, which ought here particularly to be conſidered, is that Promiſe and Vow made for us in our Baptiſm, that we ſhould do ſo. *Doſt not thou think that thou art bound to Believe, and to do as they have promiſed for thee?* And it is anſwer'd, *Yes verily.*

Now a *Vow* is defin'd to be a *Solemn Promiſe made unto God, whereby we do in a peculiar manner engage our ſelves unto him, to the performance of ſomething.* And tho' to do the thing which is Vowed to be done, were left at liberty before, yet after the Vow, as appears in the Caſe of *Annanias* and *Saphira*, Acts 5. 1, 2, 3, 4, 5. It is a provoking Sin to rob God of what has been once devoted to him. And God's Anger is moſt commonly obſervable, and very ſignal upon ſuch occaſions.

But when that which is Vowed, as here in our Baptiſm, is no other than what by the very Law of Nature we are antecedently obliged to, as to Renounce God's Enemies, and to adhere cloſely to him in a dutiful Obſervance of his Commands; to violate ſuch a Vow as this, muſt be much more provoking to him.

In ſhort, a *Vow* is much of the ſame Nature with an *Oath*, and therefore to violate it, is *Perjury*, a Sin which does more certainly draw down Vengeance from God than any other. And as you would not put an affront upon the Divine Majeſty, having been devoted to God, take care you withdraw not your ſelves from his Service,

Service, but as the Wiſeman cautions, *Eccl.* 5.5. *Pay that which thou haſt vowed*, and ſay reſolutely with Holy *David*, Pſal. 119. 106. *I have ſworn, and I will perform it, that I will keep thy Righteous Judgments.*

THE XXVII. LECTURE.

And by God's help ſo I will. And I pray unto God to give me his Grace, that I may continue in the ſame unto my Lives end.

HAving fully declar'd unto you the Nature, and Terms of the Covenant of Grace, the Sacrament or Solemnity whereby we entered into it; and the Obligations upon us to diſcharge the ſame; I come now to the Means of performing it included in theſe words: And they are,

I. A *firm Reſolution*, the importance of **So I will.**

II. *The Help and Aſſiſtance of God*; **And by God's Help ſo I will.** And,

III. *Prayer for Divine Aſſiſtance.* *And* **I pray unto God to give me his Grace that I may continue in the ſame unto my Lives end.**

And

And, *Firſt*, that you may ſee the Power of *Holy and Chriſtian Reſolution* (leaving the two latter Points to be alſo fully treated upon in their proper place) I will ſhew you,

1. *Wherein Chriſtian Reſolution does conſiſt.*

2. *How much the forming of a ſtrong Reſolution will conduce to the performance of your Covenant.* And,

Firſt, As to the Nature of Chriſtian Reſolution; it is a Peremptory, but Rational Determination of the Will to a vigorous and ſpeedy Execution of thoſe Vows and Promiſes made in Baptiſm, notwithſtanding all Temptations to the contrary; and this publickly and ſolemnly declar'd.

The Reſolved Chriſtian does not Heſitate and Doubt, or *Halt betwixt God and Baal*, with the unreſolv'd Jews, 1 *Kings* 18. 21. but is determin'd to adhere to God. And in this Determination of his, he is *fixt and peremptory*, not fickle and unconſtant, like ſome who are ſinning and then repenting; and yet after they have been in their Penitentials, are again ſinning.

And Chriſtian Reſolution is a *Rational Determination of the Will:* That is, it is not an Obſtinacy and Stubbornneſs without, or contrary to Reaſon; but upon a due weighing the Dangers and Difficulties of the one ſide, not to be compar'd with the infinite Rewards on the other, it is a fixt Choice of enduring, even the greateſt Difficulties in proſpect of ſuch mighty Rewards, as the wiſeſt courſe to be taken. And the reſolute Diſciple of Chriſt does not weakly and faintly wiſh he could, but determines actually to proceed to a vigorous Execution of his

his Vows and Promiſes; and that *ſpeedily* too, like *David*, who having *thought upon his ways made haſte, and delayed not to keep God's Commands*, Pſal. 119. 60. Nor does he make exceptions of ſome particular Luſts, of ſome darling Sins, but reſolves to mortifie his moſt beloved Luſts, and to encounter the rougheſt Aſſaults of all his Spiritual Enemies; being perſwaded, with St. *Paul*, that *neither Life, nor Death ſhall ſeparate him from the Love of God*, Rom. 8. 38, 39.

Laſtly, And the ſincere Chriſtian, to compleat his Reſolution, will *Publickly* and *Solemnly* proteſt it to all the World, that it is the full determination of his Heart to adhere faithfully to God againſt all his Enemies, the World, the Fleſh, and the Devil. *Publickly* and *Declaratively* he will do thus when Sinners are moſt impudent and publick in declaring their own Impieties. And *Solemnly* he will make theſe his Reſolutions before the Biſhop, and the Congregation at his Confirmation, and by pronouncing then that he will perform in his own Perſon, the Vows made by his God-fathers and God-mothers in his behalf at Baptiſm.

Secondly, And now I am to ſhew you, how much the forming of ſuch a *Reſolution*, as you have ſeen, will conduce to the Performance of your Baptiſmal Covenant.

And 1ſt, it will go a great way towards it to be *Determin'd in your Will*, and fix'd in your Purpoſes; the having a Will and Mind to a thing, being that which will put a Perſon on to do any thing towards the attaining it. As we daily ſee thoſe who are *Reſolv'd to be Rich*, ſpare

ſpare no Pains, nor Care, and ſtick at no dangers that they may compaſs their beloved *Mammon*. And indeed, Reſolution is neceſſary towards the gaining of any Point where there is danger and difficulty in the way.

But eſpecially, it is highly neceſſary to be very Reſolute in oppoſing the Temptations of Satan, *whom to reſiſt* you muſt be *ſtedfaſt in the Faith*, 1 Pet. 5. 9. He will try all Methods, not only by ſubtilty, but by force to engage you in ſin, and therefore you muſt *Put on the whole Armour of God, that ye may be able to ſtand in the Evil Day, and having done all to ſtand*; that is, all will be little enough to enable you to ſtand, but *ſtand* therefore you muſt, *having your Loins girt*, ſays the Apoſtle, *Eph.* 6. 13, 14. which Words do expreſs the utmoſt Reſolution as neceſſary to defeat him. And that will do; for when he finds a Chriſtian is *Reſolv'd*, he then leaves him to the Conduct of God's Holy Spirit.

And the ſame Reſolution is alſo neceſſary to overcome the *Luſts of the Fleſh*, which are boiſterous Enemies, and you muſt, out of hand, *cut them off, and pluck them out*, Matth. 5. 29. for elſe whilſt you Parley with them, they will ſlide into your Hearts. And laſtly, the *wicked Men* of the World are by no means ſo ſucceſfully Reſiſted, as by letting them know, that you are reſolved againſt thoſe Ways and Courſes they would draw you into; for finding you reſolv'd, lewd Companions will no longer haunt you.

And

And therefore 2dly, your Reſolutions will be the more powerful to repel all ſort of Temptations, the more *publick* they are, and eſpecially if Seal'd to in ſome *Solemn Ordinance*, as at **Confirmation**, or at a **Sacrament**; for then your Reſolutions will be confirm'd as it were, by a Solemn Vow and Oath took in the Preſence of God, and his Church; and Solemn Vows and Oaths being what all Men's Conſciences, which are not ſear'd, will abhor to Violate, your Reſolutions ſo ſtrongly bound down upon you, will ſcarcely be broken by you. Having *ſworn*, your own Conſcience will preſs it upon you, that you muſt *perform it, and keep his Righteous Judgments*, Pſal. 119. 106. And upon ſuch an occaſion it may be ſaid, and ſucceſsfully laid home to you by the Miniſter of God, or by any other kind Friend and Admoniſher, *Thou haſt Vouched the Lord this day to be thy God, and to walk in his Ways, and to keep his Statutes, and to hearken unto his Voice. And the Lord hath avouched thee to be his peculiar Servant, that thou ſhouldſt keep all his Commandments*, Deut. 26. 17, 18. Than which, there cannot be a more obliging and forcible Conſideration preſented to any Perſon, to keep him ſtrictly to his Baptiſmal Covenant and Engagements.

But, Secondly, *your Reſolution to be faithful in your Covenant with God, muſt be made, not in Confidence of your own Strength, but of God's Grace and Aſſiſtance.* For, alas! if we conſider our ſelves, ſuch is our natural Weakneſs, that *we are not ſufficient of our ſelves to think any thing as of our ſelves*, 2 Cor. 3. 5. ſo that we cannot Promiſe

miſe nor Vow that we will Renounce the World, the Fleſh, and the Devil, or that we will Believe in God, and Obey him, in confidence of our own Strength. Yet in full Aſſurance of the Help of God, we may firmly Reſolve with a **So I will**; *for I can do all things through Chriſt who ſtrengthens me*, Phil. 4. 13. But then,

Thirdly, *It is Prayer muſt obtain that Help and Aſſiſtance.* You muſt pray **unto God to give you his Grace, that you may continue in the ſame unto your Lives end.** Importunate Prayer is a powerful Means to procure from God a ſupply for all our Wants, for *this is the Confidence that we have in him, that if we ask any thing according to his Will he heareth us*, 1 John 5. 14. But nothing certainly is more agreeable to his Will, than that we ſhould ask that Grace and Aſſiſtance which alone can enable us to ſerve and obey Him; and therefore we may be ſure of never failing in ſuch our Petitions. And for the ſame reaſon, as well as other more weighty ones, you may alſo promiſe your ſelves a Bleſſing upon your Endeavours, from the Benediction and Prayers, accompanied with the *Laying on of Hands*, of the Father of the Church, when in **Confirmation** the Biſhop ſhall pray unto God to *encreaſe in you the manifold Gifts of Grace, the Spirit of Wiſdom and Underſtanding, the Spirit of Counſel and Ghoſtly Strength, the Spirit of Knowledge and true Godlineſs, and to fill you with the Spirit of his holy Fear, now and for ever.*

THE

THE

XXVIII. LECTURE.

And by God's Help so I will.
And I pray unto God to give me his Grace, that I may continue in the same to my Lives end.

HAving shew'd you how effectual a Means Holy *Resolution* will be towards the performance of your Covenant with God.

Secondly, I come now to shew you, that it must be a Resolution took up, not in Confidence of our own strength, but of God's Grace and Assistance, In order to make which appear.

I. I will represent to you how weak naturally we all are; and how unable of our selves to overcome Temptations, and to perform our Covenant with God.

II. I will then shew you, what the Divine Assistance is; and what measures of it proportionably to such our Necessity, God will bestow upon you.

And as to the *First*, our own natural Weakness, which makes the Divine Assistance so necessary to us; nothing is more certain, than

that the whole Nature of Man is miſerably Deprav'd by Sin. Ever ſince the Fall of our Firſt Parents, the Light of our Underſtanding, which ſhou'd direct, is become dark and dim; our Wills crooked and perverſe; our Affections are ſet upon Earthly things; and our Luſts and Appetites are wholly bent after what pleaſes our Senſes, in direct Oppoſition to the Laws of God, and of right Reaſon. We ſee, as the Apoſtle words it, *Rom.* 7. 33. *A Law in our Members, warring againſt the Law in our Minds, and bringing us into Captivity to the Law of Sin, which is in our Members*; ſo that were it not that Chriſt, amongſt other high Benefits, has purchas'd for us ſufficient Grace to Renew us throughout, we might have always reaſon to bewail our State in the following words of the Apoſtle, *Ver.* 24. *O wretched Man that I am, who ſhall deliver me from this Body of Sin*; But now have reaſon to *thank God, through Jeſus Chriſt our Lord.* Ver. 25. *For we can do all things through Chriſt that ſtrengthened us*, Phil. 4. 13.

Secondly, And what the Divine Aſſiſtance is, and what meaſures of it, proportionably to our Natural Neceſſity, God will beſtow upon us to enable us to perform our Covenant with him, I will next ſhew you.

And, by *God's Grace*, I do mean, *A ſecret Power and Efficacy of the Divine Spirit, accompanying the Word into the Mind and Will, by means whereof the Goſpel does more readily and effectually work upon both, to the Renewing of them, and to the reſtoring the Image of God into the Soul, namely, that*

that Righteousness and Purity which we had lost by our Fall. Such is the Divine Assistance.

And the measures of it were, and always will be such as are proportionable to the Necessities of the Church. Governors and Teachers in the Church shall have the *Spirit of Government*, and *Gift of Teaching*, and every private Christian may expect such Graces and Assistances as are necessary and proper for him.

In the first Ages when the Occasions of Divine Assistance were *Extraordinary*, then did Christ bestow upon his Apostles and others, divers Extraordinary Gifts, *viz. Of Miracles, Prophecy, Discerning of Spirits, divers kinds of Tongues, and the Interpetation of Tongues*, 1 Cor. 12. 10. But now, that the Church is establish'd, and the Truth of Christianity already Prov'd and Believ'd, God does assist the Ministers of Religion only with the *Ordinary* Graces of his Spirit, in the discharge of their Ministry.

And yet even the Ordinary Assistances are *Extensively* very large; insomuch that every Power and Faculty of our Nature, our Understandings, Wills, and Affections which are so much deprav'd, shall be so strengthened by the Divine Efficacy, as to discharge their proper Parts in the Service of God. Upon which account all our Christian Vertues are called the *Fruits of the Spirit*, Gal. 5. 22.

And the Divine Grace and Assistance is also *Intensively* very powerful and strong in the working of this Change within us: The Gos-

pel being not a *Letter that Killeth*, as was the Law, but the *Spirit which giveth Life*, 2 Cor. 3. 6. that is, Grace which is the Gift of the Spirit, is now join'd to, and goes along with the Gospel in a far greater degree than it did under the Law. And that in so powerful a manner, that St. *Paul* tells us, that *Neither is he that Planteth any thing, nor he that Watereth, but God that giveth the Increase*, 1 Cor. 3. 7. Where the whole Success of our Preaching, in rendring it effectual, he tells us, is from God's Grace, not from our Skill who Preach it. And so much for the second Means, whereby you shall be enabled to perform your Covenant with God, namely, the Help and Assistance of God.

THE

THE

XXIX. LECTURE.

And I pray unto God to give me his Grace, that I may continue in the ſame unto my Lives end.

IN theſe words you have Prayer ſet down, as a third Means whereby you will be enabled to perform your Covenant with God. And in order to make it appear ſuch to you,

Firſt, I will ſhew you what is meant by praying unto God.

Secondly, I will lay before you how, and in which way Prayer will be effectual to the performance of your Covenant.

And, *Firſt*, By Prayer, in the largeſt Senſe of the Word, is meant any Addreſſes made unto God, as well *Confeſſions* and *Thanksgivings*, as *Petitions* and *Interceſſions*, as appears in the Inſtance of the Phariſee and the Publican, *Luke* 18. 10. both which are ſaid to *go up to the Temple to pray*, when the one *Thank'd* God, that he was ſo Perfect, the other *Confeſs'd*, he was a great Sinner.

Secondly, And now I am to ſhew you, how effectually Prayer will contribute towards the

performance of your Covenant. And this it will do ſeveral ways.

1. As it will *morally diſpoſe* you to be Obedient unto God. For if being in the Preſence of an excellent Perſon will caſt an Awe upon you, ſo that you cannot eaſily think, much leſs do a baſe Action; how much more will it Influence you to be Good and Vertuous, if you ſhall conſtantly approach the Divine Preſence in Prayer.

Nay, 2. Conſtant Prayer will more than diſpoſe you. It will *naturally enforce you* to be faithful towards God. I mean, it is a Duty of that Nature, that it is ſcarcely to be imagin'd how any one ſhould perſevere in Prayer, and yet perſiſt withal to violate his Covenant with God: The Wiſeman aſſuring us, *Prov.* 28. 9. that *He who turns away his Ear from hearing the Law, that his Prayer ſhall be even an Abomination to the Lord.* But,

3. And eſpecially Prayer, duly Qualify'd, will be a moſt effectual means to enable you to diſcharge your Covenant, as it procures for you the Grace and Aſſiſtance of God, without which you cannot perform it; Of which you have a full Proof *Luke* 11. 13. *If you being Evil know how to give good Gifts to your Children, how much more ſhall your Heavenly Father give the Holy Spirit to them that ask him?* Which words do, with a great deal of Force, ſhew how plentifully God will give you his Grace, to enable you to ſerve him, if you ſhall ask it of him. And let this ſuffice to have ſpoken of thoſe

thoſe ſeveral Means, whereby you ſhall be enabled to perform your Covenant with God.

THE

XXX. LECTURE.

wherein I was made.

HAving Explain'd to you the Doctrine of your Baptiſmal Covenant, in what pertains to the Nature, Terms, and Conditions of it; the Sacrament and Solemnity whereby you enter'd into it; the Obligations upon you to perform it; and the Means whereby you may be enabl'd to diſcharge it: It remains now only to account for two *Circumſtances* relating to it; namely, *Firſt*, The *Time when*. *Secondly*, The *Perſons by whom, as by Proxies, you were Initiated into the Covenant of Grace.*

And, *Firſt*, As to the *Time when*; This, as is imply'd in theſe Words, **Wherein I was made**, was in your Infancy, an Age thought by ſome very improper to enter into a Covenant by Baptiſm; and therefore I ſhall have occaſion here to vindicate *Infant-Baptiſm*, or to juſtifie your having been Initiated into the Covenant of Grace by Baptiſm, even whilſt you were Infants, having been the Children of Believing Parents.

I ſay, *Having been the Children of Believing Parents*; for that ſuch have a right to be Baptiz'd, or to be took into Covenant, may be fairly concluded from that of St. *Paul*, 1 *Cor.* 7. 14. *For the Unbelieving Husband is Sanctify'd by the Wife; and the Unbelieving Wife is Sanctify'd by the Husband, elſe were your Children unclean, but now are they Holy.* Where Children are ſaid to be *Holy*, not as *Inherently Sanctify'd*, but as *Privilegially, or federally Holy*; juſt in the ſame Senſe as St. *Peter*, 1 *Ep.* 2. 9. calls the whole Catholick Church of Chriſtians, Holy, *Ye are a Holy Nation, a Peculiar People*, meaning thereby that they were Holy by Profeſſion, as being Confederated with a Holy God, by a Holy Religion and Covenant. And if the Children of one Believing Parent have the Priviledge to be accounted thus Holy, much more may the Children of both. But for farther Evidence, I will briefly prove theſe Six Particulars.

I. That Infants were Initiated by Circumciſion, into that Evangelical Covenant made with *Abraham*.

II. That they were Initiated both by Circumciſion and Baptiſm, into that Legal One deliver'd by *Moſes*.

III. That it was, without all doubt, the Intention of our Saviour, that under the Goſpel Covenant likewiſe they ſhould be Baptized into the Covenant of Grace.

IV. That agreeably to the Mind of their Maſter, the Baptizing of them into it, was in all

all probability practis'd by the Apoſtles of Chriſt.

V. That it is very agreeable to the Ends and Reaſon of Baptiſm, and the Nature of the Covenant of Grace, that they ſhould be Baptized into it.

VI. And *laſtly*, That it is a happy, a mighty Advantage for thoſe Infants who have at that Age been Baptized into it. And,

I. *I ſay Infants were Initiated by Circumciſion into that Evangelical Covenant made with* Abraham. The Covenant made with *Abraham*, *Gen.* 17. wherein it was promis'd, that *in his Seed all the Nations of the Earth ſhould be Bleſſed*, was the ſame in Subſtance with the Second Covenant made with *Adam*, *Gen.* 3. 15. wherein it was promiſed, that the *Seed of the Woman ſhould bruiſe the Serpent's Head*; that is, ſhould deſtroy the Devil's Kingdom. And it was the ſame alſo in a more imperfect Edition of it, with that which was made with Chriſt; for it contain'd the ſame Goſpel Promiſes of Pardon, Juſtification, and Happineſs, by conferring of which, *Abraham*, and we, and all his Spiritual Seed, are *Bleſſed*; and it had the ſame Condition on the Performance of which thoſe Promiſes did depend, *viz.* an Obedient Faith, for *Abraham Believed in God, and it was accounted to him for Righteouſneſs*, Rom. 4. 3.

And now, that Infants, even at Eight Days old, were then to be Initiated into this Covenant by Circumciſion, is to be ſeen, *Gen.* 17. 11, 12. And if Infants were then to be Initiated by

Outward Rite, why not now, ſince it is but the ſame Covenant? Eſpecially when it is conſider'd, that as he was cut off from the Covenant who was not Circumcis'd, *Gen.* 17. 14. *The Uncircumcis'd Manchild, whoſe Fleſh of his Foreskin is not Circumcis'd, that Soul ſhall be cut off from his People*: So that Perſon is to be Excluded the Church, who is not Baptized; for it is expreſly ſaid, that *Except we be born of Water, and the Spirit, we cannot enter into the Kingdom of Heaven*, John 3. 5.

II. *And as Infants were Circumciſed into that Evangelical Covenant made with* Abraham; *ſo they were both Circumcis'd, and all Baptized into that Legal One deliver'd by* Moſes. That they were admitted by Circumciſion, no one doubts; but that they were Baptized, is not ſo commonly underſtood and known, but wants not its Evidence even from Scripture; as 1 *Cor.* 10. 1, 2, where St. *Paul* tells us, *All our Fathers were under the Cloud, and all paſſed through the Sea, and were all Baptized unto* Moſes; that is, the Religion of *Moſes, in the Cloud and in the Sea.* And that their very Infants, as well as their Parents, were ſo Baptized is certain, for that *all were alike under the Cloud, and in the Sea.*

And as for the Teſtimony of *Jewiſh* Writers, they tell us, that during their Travels through the Wilderneſs, their Children, inſtead of being Circumcis'd (which would make them ſore for Travelling) were Baptized into the Religion of *Moſes*, and that in all Ages,

Pro-

Proſelytes and their Children were admitted by Baptiſm.

III. *And now it ſeems to me beyond all doubt, to have been the Intentions of our Saviour, that Children ſhould continue to be Initiated into the Chriſtian Church by Baptiſm alſo, he having Adopted the* Jewiſh *Rite of Baptiſm, for the Sacrament of Initiation, without excluding Children from being Baptized:* For finding it Cuſtomary in the *Jewiſh* Church to Baptize them into Covenant with God, if he had deſign'd any Alteration of the Perſons, he would certainly have forbidden Children to be Baptized. And finding it Cuſtomary ſo to Initiate them, there was no neceſſity of his giving any new Command about it, as being Practis'd already. And it is ſufficient Warrant to continue the uſe of it to Infants, that when he Adopted Baptiſm to be a Chriſtian Sacrament, he did not forbid it to Children, whom he found in Poſſeſſion of it.

IV. *And agreeably to the Mind of their Maſter, the Baptizing of Infants into the Covenant of Grace, was in all probability practis'd by the Apoſtles of Chriſt.* For why? In three ſeveral places, namely, *Acts* 16. 15. and again, *v.* 33. and 1 *Cor.* 1. 16. we find that *whole Families* were Baptized: And as it is ſcarcely to be believ'd, that there were not Children in ſome of them; ſo if there were, it muſt be concluded, that they alſo were Baptized; eſpecially if we conſider, that it was the known Cuſtom in the *Jewiſh* Church, from which Chriſtian Baptiſm was deriv'd, of Baptizing all, both Children and

and Servants, together with the Heads of the Families, when any were Proſelyted and Converted.

V. *And it was very agreeable to the Ends and Reaſon of Baptiſm, and the Nature of the Covenant of Grace, that Infants ſhould be Baptized into it.* It is a very unreaſonable Prejudice to think that Infants are not capable of entring into Covenant with God. The contrary of which does plainly appear, *Deut.* 29. 10, 11, 12. *Ye ſtand this day, all of you before the Lord your God, your Tribes, your Elders, your Little Ones, that thou ſhouldſt enter into Covenant with the Lord thy God.* And that Circumciſion, the Token of the Covenant, *Gen.* 17. 11. was imprinted upon Infants is what every Body knows.

Nor is there any think, in the Nature of the thing, that ſhould exclude Infants from being Parties in it. It conſiſts, as has been often ſaid, of certain Invaluable *Priviledges* and Benefits made over to us on God's Part, and of certain very reaſonable *Conditions* to be perform'd on ours. And they are doubtleſs capable of having Priviledges conferr'd upon them; For the Child of an Attainted Rebel may be reſtor'd to his Blood; and Minority is no hindrance to the Inheriting of an Eſtate. Nor are they leſs capable of being bound to Conditions, as appears from the now cited place of *Deut.* 29. 13. where the Children, as well as the Elders, enter'd into Covenant, oblig'd themſelves to *be to God a People.*

VI.

VI. And laſtly, *And indeed, it is to be accounted a very great Priviledge and Advantage to thoſe Infants that have been ſo early enter'd into Covenant with God.* And this it is, *Firſt*, Upon the account of their having Original Sin now waſh'd off, and no more imputed to them; the firſt Covenant which bound it down upon them, being not only *Nail'd to the Croſs of Chriſt*, but particularly Cancel'd as to them; ſo that the Condemning Force of it is took away as to their Particulars, by their being admitted into another more Gracious and Merciful Covenant. *Secondly*, And it is their Advantage and Happineſs, that they have been engag'd thereby ſo early in the Service of God. By this means they become pre-engag'd to God, before that the Devil and their Spiritual Enemies can attempt to withdraw them; and it will be their Parents Faults, who ſhall not give them an early Inſtruction, if they Revolt from him. So that upon the whole, if all theſe Reaſons now given for *Infant Baptiſm* ſhall be rightly conſider'd, eſpecially as they depend upon, and add ſtrength one to another, I cannot ſee but that they carry the greateſt Force in them to prove the Reaſonableneſs, the Expedience, the Neceſſity of your having been admitted by Baptiſm into the Covenant of Grace, even in your Infancy; which was the firſt Circumſtance to be accounted for, relating to this great Affair of your entrance into Covenant with God. The ſecond is, your being preſented by *God-fathers* and *God-mothers*, and is the laſt thing I am to ſpeak to you upon, relating

lating to this great Subject of your *Baptiſmal Covenant.*

THE XXXI. LECTURE.

Q. What did your God-fathers and God-mothers then for you?
A. They did Promiſe and Vow three things in my Name.

THE Introducing you into Baptiſm by *God-fathers* and *God-mothers*, is the Second and Laſt Circumſtance to be here accounted for, relating to your entrance into Covenant with God at your Baptiſm. And becauſe the Reaſonableneſs of it is not ſo well conſider'd by ſome, I will therefore enquire.

I. Into the Meaning and Importance of the Words, God-fathers and God-mothers.

II. Into the Nature of their Office; **They did Promiſe and Vow three things in my Name.**

III. I will ſhew what reaſon the Church had to appoint God-fathers and God-mothers, both to Repreſent, and to Engage for the Infant in Baptiſm.

IV. And

IV. And *Lastly*, For the further Justification of the thing out of Scripture, I will prove from thence, as a Power and Authority given by Christ, to the Governours of the Church, to make such reasonable Constitutions as they shall think fit, for the greater Order and Decency of Divine Administrations, and the better Edification of the Souls of Men; so that their appointing of *God-fathers* and *God-mothers*, was a most excellent and useful Institution to this purpose.

And, *First*, I am to enquire into the Importance of the Words, God-fathers and God-mothers. And, in short, they do signifie *Sureties* and *Bondsmen*; and are a Collateral Security, join'd together with the Natural Parents, in behalf of their Children, which are enter'd into Covenant with God. And this their Security is given to God and his Church, that they will be Instruments in begetting them to God.

Secondly, And as to the Nature of their Office, it imports these three things.

1. An express Engagement given by Christ and his Church, to the *God-fathers* and *God-mothers* in behalf of those Infants presented to Baptism, that so soon as they become capable to be Taught, they shall be Instructed in the Nature of that Covenant, which they their *Sureties* have undertook for them. They Engage, that they will take care to have those Infants, whom they have presented to Baptism, Catechiz'd in the Nature of that Covenant they have in the way of Proxy for them, enter'd into; which is the Importance of these Words,

Words, given in charge to the *God-fathers* and *God-mothers*; remember, that *it is your Parts and Duties, to see that this Infant be Taught, so soon as he shall Learn, what solemn Vow, Promise, and Profession he hath here made by you*; which it is the proper work of Catechising to teach them.

2. Having thus took care to have them well Instructed by Catechising, in the Articles and Conditions of their Covenant, their next Care must be to Admonish and Advise them seriously to apply themselves to live according to those Obligations laid upon them in their Covenant with God; for so it follows in that most excellent Exhortation given to the *God-fathers* and *God-mothers* after Baptism, *Ye shall take care that this Child may be Vertuously brought up, to lead a Godly, and a Christian Life.* And then,

3. They are to take care that at Years of Discretion, the Child should take his Vow upon himself before the Bishop in *Confirmation*; for so their Charge runs; *Ye are to take care that this Child be brought to the Bishop to be Confirm'd by him, so soon as he can say the Creed, the Lord's-Prayer, and the Ten Commandments in the Vulgar Tongue.* So that the utmost Importance of these Words, **They did Promise and Vow three things in my Name**, is, 1. An Engagement to Christ and his Church, in the behalf of the Baptized Infant, that so soon as he becomes capable, he shall be instructed in his Covenant. 2. That he shall be Admonished to live according to it. And, 3. That he shall solemnly declare it his sincere Intentions so to do.

Thirdly,

Thirdly, If we now consider what reason the Church had to appoint *God-fathers* and *God-mothers* to the 'foresaid Purposes.

1. It is sufficient to justify this Usage, that it is for the better Order and Decency of the Administration, that some should be the Mouth of the Child; that so whilst God by his Minister does Promise on his Part such invaluable Privileges, the Child, who is so infinitely concern'd, may not be silent, but may engage to perform the Conditions of his; since a Silence on his side would look like a sullen, ungrateful Refusal of such gracious Overtures, and Terms of Mercy, which would be very indecent.

2. And it is of exceeding great Concernment to the Church of Christ, that Security be given that every one who is admitted a Member into it, should live to the Reputation and Interest of it. This is no more than what Societies, whose Honour and Interest is of infinite less Consequence, do require; there being no *Corporation* and *Company*, that will admit into them any Member, from whom they apprehend any Danger, without giving Security against all Disadvantages that may accrue by his Admission. And shall not the Church of Christ, whose Members, if they should prove Scandalous, it would be of exceeding great Disadvantage to it, take such a reasonable Security as may be most likely to prevent such a Mischief to it, as the having ignorant and vitious Members of it?

Nor is it ſufficient Security to the Church, that the Parents are bound to take this Care of their Children. Parents may Dye, or be Careleſs; and too much Precaution cannot be taken in a Matter of ſuch Conſequence, where the Intereſt and Reputation of the Church of God, and the Salvation of Mens Souls, is ſo much concern'd.

Nor indeed is the Charge given to the *God-fathers* and *God-mothers* any unreaſonable Impoſition in itſelf, it being a Care little more than what is required from one Chriſtian to another in common Charity; that is, to aſſiſt in the Chriſtian Education of thoſe who want ſuch Care to be taken of them; and to inſtruct the Ignorant, and to admoniſh them that they do not Err. It is a Piece of Charity, which is more or leſs incumbent upon every one: But *God-fathers* and *God-mothers*, by the Nature of their Office, have peculiar Occaſions to exerciſe it put into their Hands; and for ſo doing they may expect the greateſt Rewards; the Apoſtle having inform'd us, That *he who ſhall ſave a Soul from Death, ſhall cover a multitude of Sins.* James 5. 20.

THE

THE XXXII. LECTURE.

Qu. What did your God-fathers and God-mothers then for you?

A. They did Promise and Vow three Things in my Name.

HAving shew'd you, I. The Meaning of the Words, *God-fathers* and *God-mothers*.

II. The Nature of their Office. And,

III. What Reason the Church had to Appoint *God-fathers* and *God-mothers*, both to Represent and Engage for the Infant in Baptism.

IV. And, *Lastly*, besides the Reason of the Thing, for the further Justification of the Use of *God-fathers* and *God-mothers*, to introduce Infants to Baptism, I will prove out of Scripture, as a Power and Authority given by Christ to the Governours of the Church, to make such Reasonable Constitutions as they shall think fit, for the greater Order and Decency of Divine Administrations, and the better Edification of the Souls of Men: So that the Churches Appointing of *God-fathers* and *God-mothers*, was a most Excellent, Rational, and Useful Institution to this purpose.

I say, *Besides the Reason of the Thing*; for it is sufficient to justify any *Ecclesiastical Institution*,

that it be reaſonable, though not particularly enjoyn'd by any expreſs Scripture. Some Things indeed there are in Religion, quite above our Natural Reaſon, as the Myſteries of Chriſtianity: And other Points of Faith and Practice, though they are cognizable by right Reaſon, *Yea, and why even of your ſelves*, ſays our Saviour, *Judg you not what is right*, Luke 12. 57. Yet it is by Scripture, as the moſt perfect Rule that we are to be Govern'd in the Belief and Practice of ſuch Things. But as to thoſe Modes and Circumſtances requiſite for Order and Decency in Divine Worſhip, and for the greater Solemnity of Divine Adminiſtrations, it is wholly left to the Reaſon and Diſcretion of Church Governors to appoint ſuch, as appears from 1 *Cor.* 11. 13, 14, 16. *Judg in your ſelves, is it comely that a Woman pray with her Head uncovered, doth not even Nature*, that is the Reaſon of the Thing, *teach you? But if any Men be Contentious, we have no ſuch Cuſtom, nor the Churches of God*; that is, if People will be ſo perverſe, I think it ſufficient to tell them, as that which ought to govern them, the Nature and Reaſon of the Thing, and the Cuſtom of the Church is againſt them. Well, but to make this Matter clear, upon the due underſtanding of which, the Peace of the Church does ſo much depend;

Firſt, I will farther prove out of Scripture, that there has been a Power and Authority given by Chriſt to the Governors of the Church, to make ſuch reaſonable Conſtitutions as they ſhall think fit, for the greater Order and Decency of Divine Worſhip, and for the better Edification of the Souls of Men. And then,

Secondly,

Secondly, I will ſhew you, that their appointing *God-fathers* and *God-mothers* was an excellent and uſeful Inſtitution to that purpoſe.

And as to the *Firſt*, in order to make that appear, it is very conſiderable, that ſuch a Power was allowed to the Governours of the *Jewiſh* Church, wherein, though there was little need, one would think, of adding to their Ritual, God himſelf having ſo particularly preſcrib'd Things of that Natnre; yet we find that our Saviour Chriſt did himſelf obſerve the Feaſt of *Dedication*, *John* 10. 22. though a Feaſt not of any Divine Appointment. And as many other Obſervances amongſt them were of meer Human Inſtitution, ſo our Saviour commanded his Diſciples to be conformable to them, *Matth.* 23. 2,3. ſaying, *The Scribes and Phariſees ſit in Moſes's Chair, and therefore whatever they bid you obſerve, that obſerve and do.*

Nor does he correct that Command of his, when, in another Place, *Mark* 7. 7. he Reprimands the *Phariſees*, for *Teaching for Doctrines the Commandments of Men*: Thoſe Commands of theirs, which he there means, not being about Things of an indifferent Nature in themſelves, but Commands that did indeed overturn the Moral Law, as the Command of denying Maintenance to their Parents in Neceſſity, under pretence of having Devoted their Subſtance before to God; by which Evaſion, he tells them, They made the Commandment of God, concerning *Honour* due to Parents, of none effect by their Traditions, Ver. 13. and tells them withal, That *in vain did they worſhip God, Teaching*

ing thus for Doctrines the Commandments of Men. So that it remains, there was a Power given to the *Jewish* Church to Appoint such Things as did pertain to the Publick Worship.

And the same Power continued also to those who presided in the Christian, our Saviour committing it to their Care, that *all Things* in Church Assemblies *should be done unto Edifying*, 1 Cor. 14. 12. and that *all Things should be done Decently, and in Order*, Ver. 40. which Commands being only general, without particularly expressing all the ways whereby those Things may be provided for, he must of necessity be supposed to leave it to the Discretion of Church-Governors to appoint, what, according to the Change and Customs of Times and Places (which in these Things do often vary) they in their Wisdom should think to be most fit, decent, and orderly to be observ'd. And the People he commanded to *Obey them that should have the Rule over them*, Heb. 13. 17. *and to submit themselves to every Ordinance of Man for the Lord's sake.* 1 Pet. 2. 13.

The Apostle indeed, *Gal.* 5. 1. bids them *stand fast in the Liberty wherewith Christ had made them free, and not to be entangled again in the Yoke of Bondage.* But this was a Liberty from the Yoke of *Moses*'s Law, which neither they nor their Fathers were able to bear, which he bids them maintain; and relates nothing to the Observance of decent Ceremonies in Divine Worship, which are far from being any Yoke.

Nor

Nor are ſuch Conſtitutions an *adding to the Book of Life*, a Thing forbid under a ſevere Penalty, *Rev.* 22. 18. But are indeed, on the Governor's Part, no other than an Executing the Commands of the *Book of Life*, given 1 *Cor.* 14. 12, 40. as was before ſhewn. So that, I hope, by this it does appear from Scripture, That there has been a Power and Authority given by Chriſt to the Governors of the Church, to make ſuch reaſonable Conſtitutions as they ſhall think fit, for the greater Order and Decency of Divine Worſhip, and for the better Edification of the Souls of Men. And now,

Secondly, I am to ſhew you, that their appointing of *God-fathers* and *God-mothers* was a moſt uſeful Inſtitution to this purpoſe; that is, that it is an Appointment which contributes much to the decent Adminiſtration of Baptiſm, and that it is alſo very ſerviceable to the Edification of the Baptized Members of Chriſt's Church. How much it makes for the Decency of the Adminiſtration, I have already ſhew'd you: And that it will likewiſe contribute much to the Edification of the Perſons Baptized, will not be doubted, if we conſider,

1. The Nature of their Office.

2. The good Effects we often ſee of Perſons having had *God-fathers* and *God-mothers*, as Sureties for them in Baptiſm.

And, firſt, if we conſider the Nature of their Office, it cannot but be that Perſons who have undertaken to inſtruct, and to admoniſh Youth, and to bring them to Confirmation, ſhould very

ry much contribute to their Edification. And it would be readily own'd, did all Persons who take upon them to be Sureties for others, make a Conscience of discharging their Obligations; but most are generally too regardless of what they have undertaken.

But however, Secondly, there are often seen good Effects of Persons, having had *God-fathers* and *God-mothers* in Baptism, to whose pious Care many poor Children owe their Education, and all the Care that has been taken of them, when their irreligious Parents have been careless of them, or their Poverty would not enable them to provide them of Schooling, Books, and the like; which good Effects would be more seen, were none admitted to be Sureties for others, who have not themselves communicated in the Lord's Supper, as the Church does appoint: For such would make a Conscience of their Engagements. So that it is not the Churches Fault, that the *God-fathers* and *God-mothers* do not do all the good they might. But the Office tending so much, as in its own Nature it does, to the Edification of the Baptiz'd, and to the decent Administration of Baptism, as has been shew'd; this is sufficient to justify the Governours of the Church, in appointing of God-fathers and God-mothers to introduce Children to Baptism.

THE

THE CONCLUSION.

I Have in way of Comment upon the *Preliminary Questions and Answers* of the Church-Catechism, given an account of your *Baptismal Covenant*, in which my Chief Design has been to prepare you who are Young, for a very Necessary and Solemn Ordinance, *viz.* Confirmation. And now in *Conclusion*, the better to apply the foregoing Discourses to that purpose,

I. *I will briefly sum up what has been said upon the Doctrine of your Baptismal Covenant.*

II. *I will represent how extreamly fit it is, that all who have been Baptiz'd in their Infancy, having been first Instructed in the whole Nature of that their Baptismal Covenant; I will shew how fit it is that they should voluntarily Recognize, Ratifie, and Renew the same at Confirmation. And I will answer those Objections that may discourage any from it.* And,

III. *I will then give you some brief Directions for your more Solemn and Serious Ratification of your Baptismal Vows in Confirmation, together with some proper Devotions, for the use of such as are to be Confirmed.*

And as to the firſt; The ſum of what has been ſaid upon the Doctrine of your *Baptiſmal Covenant*, is briefly this, namely, That in your Baptiſm you were Incorporated into that Holy Society of Men, which is call'd the Church of *Chriſt*, and were made your ſelves *Members* of it. You were *Adopted* to be his *Children*, and ſuch as he would have a peculiar Care of, and would indulge with ſingular Favours. And as the Perfection of all, you had then an *Inheritance* of the Kingdom of *Heaven* enſur'd to you, ſo as to have a Legal Right conferr'd upon you to all thoſe unſpeakable Joys contain'd in that State. All theſe peculiar Favours you had then conferr'd upon you on God's part, on theſe Terms and Conditions to be made good on yours; namely,

That you would firſt utterly *Renounce* thoſe great Enemies of God, the *Devil*, the *World*, and the *Fleſh*. The Devil, becauſe he had Rebell'd againſt his Creator, for which he was Baniſh'd Heaven, and has been ever ſince endeavouring to withdraw Mankind to partake and ſide with him in the ſame wicked Revolt. But you have Covenanted with God that you will utterly abhor ſo baſe a thing, as to ſide with ſo curſed a Spirit, either by your own Sins, or by tempting of others to ſin. And that you will be always upon your guard againſt all his curſed Wiles, whereby he would withdraw you into ſo foul an Apoſtacy from God. As to the *World*, becauſe the greateſt part of Mankind have been prevail'd upon by this wicked Spirit to deſert their Creator; you have Covenanted to *Renounce* their ways, ſo as not to be tempted

tempted by their Examples, their Company, their Perſwaſions, their Threats, or their Promiſes, to deſert alſo the great Captain of your Salvation Jeſus Chriſt. And as to the Material World, that neither the Riches, the Honours, nor the Pleaſures of it ſhould allure you, nor the Evil and Vexatious Things of it ſhould fright you into ſin. And laſtly, as to theſe Enemies of God and us, you did ſolemnly engage your ſelves to exerciſe a continual Warfare againſt the *Corrupt Luſts* of your ſinful Nature, which are ever and anon Rebelling againſt the Dictates of your own Reaſon, and of the Holy Spirit of God. Thus in your Baptiſm you did Covenant to *Renounce the Devil, the World, and the Fleſh.*

And you did, on the contrary, then engage, as you have ſeen, that you would give a hearty and ſteady Aſſent to all thoſe Divine Truths reveal'd to you in the Scripture, and given to conduct you to Heaven; particularly and eſpecially that you would give an entire Credit to thoſe Great and *Fundamental Articles of Chriſtian Faith* contain'd in your *Creed*, and that you would ſo throughly *Believe* them, as to be influenc'd by them to the performance of the

Third thing you engag'd in your Baptiſm, and that was, that you would *ſincerely* and *entirely obey God's Holy Will and Commandments, and walk in the ſame all the days of your Life.*

This was that Covenant we made with God in our Baptiſm. It was obtain'd for us when we were under Condemnation for the breach of our firſt Covenant, whereby we had Rebell'd

against God, and took part with the Devil. For being in this miserable Condition, then did the Eternal Son of God sacrifice his own Life to make Satisfaction to the Divine Justice for our Sins; and did moreover mediate with his Father for us, that we might be receiv'd into Favour upon the Terms now mention'd. And he did not only come down from Heaven himself to *Call us into the State of Salvation*, but sent also his Prophets, Apostles, and Ministers, as his Embassadors, in all Ages, to invite Mankind into it, and *to pray them in Christ's stead, to be reconciled to God*, 2 Cor. 5. 20.

And so many of the World as have hearken'd to that *Call*, have been admitted by Baptism to those Terms of Reconciliation; and have in that solemn Ordinance dedicated themselves to the Service of God, and have Vowed to perform it, as has been now declared. To be faithful to which Vows, you have all possible Obligations lying upon you, and particularly, because you have so solemnly at your Baptism, sworn to perform it. And in order to that, since *Christian Resolution*, especially if publickly and solemnly made, will have a great force in it, to preserve you from the Power of Temptation, you must therefore *stedfastly Resolve* to continue Faithful in your Covenant; only this you must take care of, not to Resolve *so to do*, in Confidence of your own Strength, but of God's Grace and Assistance, which you must therefore earnestly *pray to him for*. And this is the Sum of what has at several times been discours'd to you upon your *Baptismal Covenant*.

Secondly,

Secondly, I am now to represent unto you how extreamly fit it is, that all who have been Baptized in their Infancy, having been first Instructed in the whole Nature of that their Baptismal Covenant; I am, I say, to shew how fit it is, that they should voluntarily Recognize, Ratifie, and Renew the same at Confirmation.

1. I say, *All who have been Baptized in their Infancy, having been first Instructed in the whole Nature of that their Baptismal Covenant.* For such is the Pious Care of the Church over her Children, that they are scarce sooner Born into the World, than she takes them into her Bosom. And they are no sooner admitted by Baptism into her Society, but she delivers them not only to their Parents, but for further Security, to their Godfathers and Godmothers, as Sureties, with a solemn Charge, that they see the new Christians be duly Instructed in the Nature, Terms, and Conditions of their Covenant with God. And no sooner again are they come to *a competent Age*, and *Years of Discretion*, but she enjoins that these same Persons, her Children, "Appear before the *Bishop*, and that with "their own Mouths and Consent, they openly before the Church, Ratifie and Confirm "the same, engaging in their own Persons, "to do all that was promis'd for them by o-"thers.

2. *And sure now, it is extreamly fit, that you should accordingly Recognize, Ratifie, and Renew the same at Confirmation.* For why, not to do this, would look as if you did disallow of

what was done in your Names at your Baptism. And in effect, will be to declare, that if it had been left to your own Choice, you would not have been Baptiz'd at all. And then, judge you, whether by such a Refusal, you do not turn *Renegadoes* from Christianity, and *Apostatize* in the worst Sense, even to no Religion.

Many perhaps may refuse to *Renew* their *Baptismal Vow*, because they are fearful they shall not be able to perform it. But herein they mistake both the Nature of that *Gospel-Obedience* they covenant to perform, and the Importance of that *Vow* they make to perform it. For the Obedience required now of us under the Gospel, is not a *perfect*, *exact*, *unsinning Obedience*; but a sincere and hearty endeavour to discharge all our Duties to God, our Neighbour, and our selves; accompany'd with Repenting of what has been done amiss, and with taking all due care to do better hereafter. And the *Vow* which in Confirmation you are to *Renew*, is not that you will never Sin, but that by the Grace of God you will endeavour all you can to avoid Sin, and the Temptations to it; and that if at any time you shall be overcome, you will immediately Rise again by Repentance, and take more care for the future. And there is so little frightful in such a Vow, that there is no Honest and Sincere Mind can stand off from coming under such an Engagement.

But

But alas! it is to be fear'd, that the greateſt part of thoſe who ſtand off from *Recognizing*, and Renewing their Baptiſmal Vow at a *Confirmation*, do this but of a worſe Principle. And that determining in their own Hearts not to forſake their Sins, they will not in Confirmation ſolemnly reſolve to Renounce the World, the Fleſh, and the Devil, to Believe in God, and Obey him. But this is ſo plainly to Renounce their Baptiſm, and to tear and cancel their Baptiſmal Covenant, and to turn Renegadoes and Apoſtates from Chriſtianity; That it muſt be yours, and all good Chriſtians Prayers, to preſerve you from it. So that upon the whole, you muſt be always *ready* and *deſirous*, at leaſtwiſe, as our Church expreſſes it, *to be Confirm'd, before you come to the Sacrament*; I ſay, before you are to come to the Holy Sacrament. For,

3. *It is extreamly fit that every Chriſtian ſhould Recognize, and Confirm his Baptiſmal Covenant, before he be admitted to the Holy Communion.* For why? Admiſſion to Communion with God in this Holy Sacrament of the Lord's Supper, is one of the grand Priviledges of the Church of Chriſt; for therein the Worthy Communicant is permitted to Feaſt with God at his own Table, upon the Memorials of Chriſt's precious Sacrifice. He has the Spirit of God convey'd, and the Pardon of his Sins ſeal'd unto him therein. And ſure, it is but what is very requiſite, that before a Perſon be admitted to the enjoyment of ſuch Sacred Priviledges, he ſhould ſolemnly Recognize his

venant with God, and thereby own, and declare, that he is not an *Alien from the Commonwealth of God, a Stranger from the Covenants, and Promises*, without which solemn Acknowledgment, the Church could scarcely avoid *giving*, many times, *that which is holy to Dogs*, or of Profaning the holy Mysteries, by admitting Apostates from Christianity to partake in them.

Lastly, I am now to give you some Directions concerning the solemn *Recognizing* of your Baptismal Vow and Covenant at Confirmation, together with some short Devotions proper for that Occasion. And both Directions and Prayers shall relate to what you are to do *Before*, *at*, and *After* a *Confirmation*. And I shall endeavour to make the Prayers as well Instructive as Devotional, with respect to the subject to which they referr.

And, *First*, *Before* a Confirmation, having gone through a Course of Catechetical Instruction; To that you have at leastwise attain'd to a general Knowledge of the Nature, Terms, and Conditions of the Covenant of Grace, that Covenant you have entred into in your Baptism;

2. I would advise you, that upon notice of an *Episcopal Confirmation* you would bethink your selves of laying hold of the Opportunity, not only because Opportunities of this Nature are very scarce in most Places, but also because you cannot so regularly be admitted to the Lord's Supper, till first you have been *Confirm'd*; that is, have *Recognized* that Covenant you are

to

to Ratifie and Renew every time you Feast upon the Memorials of Christ's Sacrifice, and have receiv'd the Episcopal Benediction upon such a solemn Recognition; for so our Church has upon wise Considerations ordered, *viz. That none shall be admitted to the Holy Communion, until such time as he be Confirm'd, or be desirous and ready to be Confirm'd.*

2. I would have you sequester some Day, or at leastwise some considerable part of a Day, to take into Consideration the great Undertaking you are going upon; and retiring from the World, see that you seriously reflect upon all that has been declar'd to you concerning the Nature and Importance of your Baptismal Covenant. Consider the Forces of your Spiritual Enemies, and your Promises, notwithstanding their utmost Attempts upon you, to stick firm to your Faith, and close to your Obedience. And especially, to enforce you to this, weigh well the inestimable Priviledges of a Christian who is in Covenant with God, and what singular Advantages are contain'd under these Terms of being *Members of Christ, Children of God, and Inheritors of the Kingdom of Heaven.* And having duly consider'd this whole Matter, you may address your self to God in the manner following.

O *Moſt Gracious and Eternal Lord God! Thou art the Lord, the Lord God, Merciful and Gracious, Long-ſuffering, and Abundant in Mercy and Truth. When I come to conſider thy Goodneſs, I am amaz'd at thy Condeſcenſion, to Tranſact with us in a way of Covenant, Obliging thy ſelf by Promiſe to make Good thoſe Bleſſings; the Thouſandth part of which the Merit of our Performances could not have given us reaſon to expect. But we, wretched Creatures, when we had broke our Covevenant with Thee, and made our ſelves liable to thy eternal Diſpleaſure, through thy Mercies in Chriſt, were not wholly caſt off, but admitted to ſuch Terms of Reconciliation, as do put us into a ſtate infinitely beyond what the Fallen Angels, or the reſt of Mankind, who are out of the Pale of the Church, do enjoy. It is an uncomfortable State which thoſe are in, who are Aliens from the Commonwealth of* Iſrael, *Strangers from the Covenant and Promiſes, who are without Hope, and without the Knowledge of the True God in the World. But we the Members of thy Church (bleſſed be thy Infinite Goodneſs to us) are no more Strangers and Foreigners, but Fellow-Citizens with the Saints, and of the Houſhold of God. For we are called forth of the wicked World by the Preaching of the Goſpel, to the Knowledge, Belief, and Service of the Bleſſed Trinity, Father, Son, and Holy Ghoſt, the only True God. And it is an exceeding Priviledge we enjoy as Members of this Society, whereof Chriſt is the Head; for hereby of thy Goodneſs, we are not only under the Guidance of moſt Excellent and Wiſe Laws, and enjoy the Benefit of moſt Edifying and*

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Comfortable Ordinances; but we enjoy thereby a great measure of Divine Grace and Assistance derived down from Christ our Head, and convey'd by those blessed Ordinances, to enable us to Conform our selves to thy Religion, and to Obey thy Gracious Commandments.

By being Baptiz'd into the Covenant of Grace, thou hast graciously Adopted us to be thy Children, whereby we have pardon of Sins upon our hearty Repentance: We find thee not severe in marking what is done amiss, but as a Father pitieth his Children, even so thou the Lord pitiest those that fear thee, and who do not willingly displease thee. We find an easie access to the Throne of Grace, for the pardon of all our Sins past, and for whatever else we want, especially that Grace which shall enable us to amend, and become better for the future.

And as the Crown and Perfection of all thy Favours, being Children of God, thou hast graciously assur'd us, we shall be Inheritors of the Kingdom of Heaven, whereby our Hopes of all the unspeakable Joys of that blessed State being sure and stedfast, as founded upon the express Promises and Covenant of Thee the God of Truth; there is no Temptation so alluring, nor Suffering so great, which we may not overcome thereby, thy Holy Spirit assisting us therein.

And now, O Blessed God! in Mercy look down upon me, whom thou hast graciously admitted by Baptism into this Holy Society, wherein I am listed manfully to fight under Christ's Banner, against the World, the Flesh, and the Devil. And do thou enable me to Renounce and Resist all these Enemies, to thy Honour and my Salvation. Grant that I may

may ever with the utmost Detestation, Renounce and Abhor both the Devil and all his Works, whether they be his Works of Sin, or his tempting of us to the same. Let me ever look upon Sin as a Rebellion against thy Authority: And that the suffering of my self to be tempted by him, in any manner of way, to sin, is to yield my self up to the Devil's Service. And therefore to avoid the Snares of the Devil, grant me that I may be always sober and vigilant, and watch unto Prayer.

Let not the World ever prevail over me, so as either by its Riches, Honours, or Pleasures to allure me, or by its Afflictions and Calamities to affright me from thee. Let not the wicked Men of the World, by the Influence of their Company, Examples, or Perswasions, enveigle me, nor the pompous Vanity of it bewitch me into Sin.

Nor let any the sinful Lusts of the Flesh, whether the Corruption of my Understanding, the Perverseness of my Will, the Disorder of my Passions and Affections, or the Violence of my lustful Appetites, carry me out to unlawful Gratifications; but enable me always to keep them in subjection to the Dictates of right Reason and Religion.

And do thou, O God, encrease my Faith, and give me such a full and strong Perswasion of all those Sacred and Powerful Truths, scattered throughout the Gospel, and summ'd up in my Creed, as may ever Influence me to a holy Obedience.

And let that Obedience, O God, be sincere and entire to all thy Commands: Serving thee with all my Heart, with all my Mind, with all my Soul, and with all my Strength, loving Thee above all the World, and my Neighbour as my self; and in this

his Obedience, Grant, O God, that I may con-stantly walk all the Days of my Life, through Jesus Christ our Lord. Amen.

Secondly, At the Time of Confirmation, or when you are ſtanding before the Biſhop, you are then to Recollect what you have been Inſtructed in concerning your Baptiſmal Covenant; and you are to poſſeſs your Soul with thoſe ſtrong and mighty Reaſons that you ſhould ſolemnly Recognize it, by taking all that upon your ſelves, which in your Infancy your Godfathers and Godmothers did engage for you. And thereupon, whether ſtanding or ſitting, as you ſhall have Conveniency, ſee that from the Inward Receſſes of your own Heart, you offer up this following Dedication of your ſelf to God.

O Moſt Bleſſed, and moſt Merciful Father, who keepeſt Covenant and Mercy for them that Love Thee, and obſerve thy Commandments; That being in a State of Miſery, we ſhould be call'd into a State of Salvation; That thy only Begotten Son ſhould Mediate and Obtain this Redemption for us; That he ſhould himſelf deſcend from Heaven to call us into that Covenant of Grace which holds it out to us: And ſhould ſend his Ambaſſadors, the Miniſters of Religion, to pray us to be Reconcil'd to God upon thoſe moſt reaſonable Terms contain'd therein: This is ſuch Aſtoniſhing Grace and Favour on thy ſide, that we can never ſufficiently admire thy Loving Kindneſs to us, nor be

duly

duly thankful for the ſame. But being ſenſible, O God, in ſome meaſure, how in my Baptiſm I was admitted into that Covenant, which entitles me through thy Mercy in Chriſt, to ſuch infinite Priviledges. I do here voluntarily preſent my ſelf in thy Preſence, to Recognize the ſame; and do here ſolemnly acknowledge thoſe mighty Obligations lying upon me to be faithful in it; and this I do, both in Gratitude for ſuch an ineſtimable Favour as it was, to be made a Member of Chriſt's Church, to be Adopted into the Family of thy Children, and to be inſtated in a Title to the Inheritance of thy Kingdom; and alſo from thoſe Vows made in my behalf, that I ſhould Renounce the Devil, the World, and the Fleſh, Believe in God, and Obey him. And that I will vigorouſly and ſpeedily execute thoſe Vows and Promiſes made in my Baptiſm, notwithſtanding all Temptations to the contrary, I do here with a full Determination of my Will, ſolemnly reſolve to do, in confidence, O God, not of my own Strength, but of thy Grace and Aſſiſtance, which I truſt will be imparted to me by the Laying on of Hands, and conſtantly afforded me through Jeſus Chriſt our Lord. Amen.

After you have been Confirmed, retire as ſoon as you can; and reflecting upon that *Recognition* of your Baptiſmal Covenant, which you have made, and the ſolemn Reſolution to perform it, you may offer up the following Prayer to God, that he would enable you to do the ſame.

O *Almighty God, with whom there is no Variableneſs, nor ſhadow of Change, ſupport and ſtrengthen me, a poor frail Creature, who am unſtable as Water. I have indeed Recogniz'd my Baptiſmal Vow, and have took it upon my ſelf to perform all that in my Baptiſm was promis'd for me. But the Devil, that Roaring Lion, who walketh about the Earth, ſeeking whom he may devour, and is always intent to foil a new Profeſſor, will now in an eſpecial manner I expect, make his fierceſt Attacks againſt me. The World alſo of Loſt and Profligate Livers enrag'd that any ſhould Dedicate their Early Years to God, to their Reproach, will endeavour by all the Methods of Perſwaſion, to draw me aſide, to accompany them in the deſtructive Ways of Sin. And what is worſe, my own Treacherous Heart within is ready to yield to any of thoſe Temptations from without. Yea, alas! I find my whole Nature, Soul, and Body ſo miſerably deprav'd, that all the Faculties and Powers of both are ſadly diſpos'd to that which is Evil. My Underſtanding is very dull in the Apprehenſion of Spiritual Things, my Will very averſe to chuſe that which is right, my Affections liſtleſs to Heavenly Exerciſes, and my Luſts and Appetites apt to rebel againſt the Dictates of right Reaſon and Religion, ſo that I may with him in St.* Paul, *cry out, O wretched Man that I am, who ſhall deliver me from this Body of Sin!*

But my Comfort is, that I can return with I thank God through Jeſus Chriſt our Lord; for thou, O bleſſed Jeſu, haſt all Power in Heaven, and in Earth given unto thee, ſo that thou canſt ſuccour and ſtrengthen us when we are tempted, and enable us to overcome.

come. And, O God of all Grace and Might, the Root of our Life, and Power and Strength, without whom all good Desires and Purposes wither and die, be ever present with me, to assist, support, and comfort me, who do entirely confide in thee, and have no hope but in thine Infinite Mercies.

Now that thou enclinest my Heart towards thee, and hast given me a thankful Sense of thy Love, and some Will to Obey thee in Well-doing, I am encourag'd to hope that thou wilt not deny me the constant Assistance of thy Good Spirit to strengthen, confirm, and settle me in a perfect Love and stedfast Obedience to all thy Holy Commands.

Cherish therefore, and increase the most faint, but sincere Motions which thou seest in me towards a more compleat Participation of thee. And especially preserve me in a full Confidence in thy Almighty Love, as ready to accomplish the Desires and Endeavours of all those who yield up themselves unto it in hearty Willingness to be Govern'd by it, that being born up by this strong Hope in thee my Helper, and exceeding great Reward, no Temptation may be able to prevail over me; but I may walk stedfastly and evenly with thee, in all Conditions and Circumstances of Life. Make me feel so much of the Comfort of this Faith, and Love, and Hope, and Obedience reviving me to a delightful Sense of a blessed Immortality; that whatsoever Allurements or Discouragements I meet withal in this World, they may only provoke me to give a greater Proof of all these in a constant Adherence to my Duty, and occasion the encrease of my unspeakable Joy and Satisfaction. All which I beg of thee, through the Alone Merits of Jesus Christ my Saviour. Amen.

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Office for YOUTH.

Texts of Scripture proper for a Morning Meditation.

Eph. 5. 14. AWake thou that ſleepeſt, and ariſe from the Dead, and Chriſt ſhall give thee Light.

Rom. 13. *Ver.* 11. Knowing the time, that now it is high time to awake out of ſleep; for now is our ſalvation nearer than when we believed.

Ver. 12. The Night is far ſpent, the Day is at hand; let us therefore caſt off the Works of Darkneſs, and let us put on the Armour of Light.

Ver. 13. Let us walk honeſtly as in the Day, and put on the Lord Jeſus Chriſt.

Matth. 5. 16. Let your Light ſo ſhine before men, that they may ſee your good Works, and glorifie your Father which is in Heaven.

Eccleſ. 2. 13. Wiſdom excelleth Folly, as far as Light excelleth Darkneſs.

Morning Ejaculations.

I. *Pſal.* 3. 5. I laid me down and ſlept, I awaked, for the Lord ſuſtained me.

II. *Pſal.* 90. 14. O ſatisfie me early with thy Mercy, that I may rejoice and be glad all my Days.

III. *Pſal.* 59. 16, 17. I will ſing of thy Power, yea, I will ſing aloud of thy Mercy in the Morning; for thou haſt been my Defence and Refuge in the day of my Trouble.

IV. *Ver.* 17. Unto thee, O my Strength, will I ſing; for God is my Defence, and the God of my Mercy.

V. *Pſal.* 71. 5. Thou art my Hope, O Lord God; thou art my Truſt from my Youth.

VI. *Ver.* 6. By thee have I been holden up from the Womb; thou art he that took me out of my Mothers Bowels; my Praiſes ſhall be continually of thee.

VII. *Pſal.* 148. 12. Young Men and Maidens, Old Men and Children;

VIII. *Ver.* 13. Let them praiſe the Name of the Lord; for his Name alone is excellent, his Glory is above the Earth and Heaven.

IX. *Pſal.* 113. 1. Praiſe ye the Lord, praiſe him, O ye Servants of the Lord.

X. *Ver.* 2, Bleſſed be the Name of the Lord, from this time forth and for evermore.

XI. *Ver.* 3. From the riſing up of the Sun, unto the going down of the ſame, the Lord's Name is to be praiſed.

XII. *Pſal.*

XII. *Pſal.* 119. 124. Deal with thy Servant according to thy Mercies, O teach me thy Statutes.

XIII. *Ver.* 125. I am thy Servant, give me Underſtanding, that I may know thy Teſtimonies.

XIV. *Pſal.* 143. 8. Cauſe me to learn thy loving kindneſs, for in thee do I truſt; cauſe me to know the way wherein I ſhould walk, for I lift up my Soul unto thee.

A Morning Prayer.

O *God the Father of Heaven, I render unto Thee all poſſible Praiſe and Thankſgiving, who haſt preſerved me ſafe from the Danger of the Night paſt. I do humbly beſeech thee, that thou wouldſt take me under the Protection of thy Good Providence this day and for evermore. And as thou haſt diſpell'd the Darkneſs of the Night, and fill'd the World with the Light of the Sun, and haſt awaken'd me from Sleep; ſo do thou vouchſafe, O Lord, to expel the Darkneſs of Ignorance from my Mind, enlightning it with the Beams of thy moſt Holy Spirit, and with the knowledge of thy beloved Son Jeſus Chriſt, our Saviour, that true Light which lighteth every Man that cometh into the World; that ſo declining from the Works of Darkneſs, and directing my Steps according to the Truth of thy moſt Holy Word, I may always walk as in open day, Soberly,*

berly, Righteouſly, and Godly; ſubduing all Youthful Luſts, and avoiding all Evil Company; and at length may arrive to the Habitations of Light under the Conduct of the ſame thy Son; to whom with thee, and the Holy Spirit, one God of moſt Adorable Majeſty, be all Honour and Glory, both now, and evermore. Amen.

Scripture Texts for Evening Meditation.

John 11. 9. ARe there not twelve Hours in the Day? If any Man walk in the Day he ſtumbleth not, becauſe he ſeeth the Light of this World.

Ver. 10. But if a Man walk in the Night he ſtumbleth, becauſe there is no Light in him.

John 3. 19. And this is the Condemnation that Light is come into the World, and Men love Darkneſs rather than Light, becauſe their Deeds were Evil.

John 1. 9. Now Jeſus Chriſt is that true Light which lighteth every Man that cometh into the World.

John 12. 35. Let us therefore walk whilſt we have Light, leſt Darkneſs come upon us; for he that walketh in Darkneſs knoweth not whither he goeth.

1 *John* 2. 9. He that ſaith he is in the Light, and hateth his Brother, is in Darkneſs, even until now.

Ver.

Ver. 10. He that loveth his Brother abideth in the Light, and there is no occaſion of ſtumbling in him.

Iſai. 58. 10. If thou draw out thy Soul to the hungry, and ſatisfie the afflicted Soul; then ſhall thy Light riſe in obſcurity, and thy Darkneſs ſhall be as the Noon-day.

Evening Ejaculations.

Pſam 92. 1. IT is a good thing to give thanks unto thee, O Lord; and to ſing Praiſes unto thy Name, O moſt high.

Ver. 2. To ſhew forth thy loving kindneſs in the Morning, and thy Faithfulneſs every Night.

Pſal. 43. 3. O ſend out thy Light and thy Truth, let them lead me, let them bring me unto thy Holy Hill, and to thy Tabernacle.

Pſal. 119. 105. Thy Word is a Lamp unto my Feet, and a Light unto my Paths.

Pſal. 119. 133. Order my Steps in thy Word; and let not any Iniquity have dominion over me.

Pſal. 36. 9. With thee is the Fountain of Life; in thy Light ſhall we ſee Light.

Pſal. 13. 3. Conſider and hear me, O Lord, my God; lighten mine Eyes that I ſleep not in Death.

Pſal. 4. 8. I will lay me down in Peace, and Sleep, for it is thou, Lord, only that makeſt me to dwell in ſafety.

An Evening Prayer.

O Lord God, the Father of Mercies, and the God of all Comfort, how infinitely am I abash'd to appear before thee, who cannot pass one Day without offending thee, both by Sins of Omission and Commission, both by leaving undone those things which I ought to have done, and by doing those things which I ought not to have done. And in both these kinds have I offended thee this Day, and that both in Thought, Word, and in Deed; particularly, [Here mention any Sin of either of the foregoing kinds you have been guilty of.] *But I fly into the Arms of thy Fatherly Compassion; Lord, for thy Mercies sake forgive me, cleanse me from my Wickedness, and strengthen my Weakness, that I may overcome all the Temptations which daily surround me, and may henceforward continue stedfast in my Covenant with thee.*

Accept of my humblest Praise and Thanksgiving, O Lord, for all the Goodness thou hast this Day shewed me; for all the helps of preventing or restraining Grace thou hast vouchsafed me; for whatever I have done this Day, which is in any measure acceptable to thee, for whatever progress I have made in my Study [or Success thou hast given to my honest Labours] *as also for thy Preservation of me from all the Miseries and Dangers which frail Mortality is every Moment exposed to, particularly for* [here name any particular Blessing or Deliverance God has sent you.]

This if a Servant.

And

And now, O Lord God, in whoſe Protection conſiſts the ſafety of Man, and of all Creatures, I commit my ſelf wholly to thy Protection this Night, beſeeching thee that thou wouldſt graciouſly preſerve me from the Power of the Prince of Darkneſs, who to deceive Mankind, can transform himſelf into an Angel of Light; and that thou wouldſt likewiſe preſerve me from all Dangers both of Soul and Body. And let me not be ſo overwhelm'd with ſlumber as wholly to forget thee; but when my Body is overtaken with ſleep, let my Mind continually watch, and be intent upon thee both Day and Night. And when Reſt ſhall have refreſh'd both Body and Mind, as much as ſhall ſuffice Nature, let the Morning find me more apt and propenſe to ſerve thee, to the Salvation of my own Soul, the good of my Neighbour, and the Glory of thy moſt Holy Name. And all this I beg for Jeſus Chriſt his ſake, to whom with thee and the Holy Spirit be aſcribed all Honour and Glory, by me, and by all Mankind, throughout all Ages, World without end. Amen.

[The three following Prayers are to be added to the foregoing Morning and Evening Prayer, by the Perſons reſpectively concern'd in them.

A Prayer for a Youth at School.

O God the Father of Lights, and the Giver of every good and perfect Gift, I do render thee all poſſible Praiſe and Thanksgiving, that thou haſt put it into the Hearts of my Parents [Guardians] to deliver me up to be inſtructed in good Literature, at an Age which is moſt flexible, and apt to learn. I do humbly intreat thee, that I may not through ſloth, or negligence, fail their expectations of me. And becauſe no Vigilance, Induſtry, nor Study will avail any thing without thy aid, vouchſafe, I beſeech thee, to enlighten my Mind with a Ray from above, and inſpire me with that deſire and love of Learning, Wiſdom and Vertue; with ſuch a readineſs to apprehend, and memory to retain that which is good, that I may become Learned and Pious, and thereby ſerviceable to Church and State, and to the Honour of thy moſt Holy Name. Theſe things, O God, I do moſt earneſtly beg of thee for the ſake of Jeſus Chriſt our Lord, to whom with the Father and the Holy Spirit be aſcribed all Honour and Praiſe, both now and forevermore. Amen.

A Prayer to be uſed by Children, under the Government of their Parents.

O Eternal God and Heavenly Father, thou that art the kind Author of my Being, be thou the Gracious Guide of my Life. My Age is ſimple and unexperienc'd, and be thou pleas'd to inſpire me with truth from above. I am come into a World of Snares and Temptations; O do thou fill me with the Knowledge and Love of thy Truth, that it may keep me from the Path of the Deſtroyer. O poſſeſs my Heart with the fear of thee, and dependance upon thee, that I may walk before thee the Almighty God, and be perfect; that I knowing that thou art my exceeding great Reward, may neither be diſcontented in my preſent State, nor diſtruſtful of a Proviſion for the future. Poſſeſs alſo my Heart, O my God, with that natural tenderneſs for my Parents, and with that Chriſtian ſenſe of my Duty towards 'em, that my Language may be reſpectful, my Actions dutiful, and my whole Behaviour ſuch that I may not encreaſe the Burden, and Care of their Life, but prove a Comfort and Support to 'em. O my God poſſeſs me laſtly with a Spirit of Meekneſs, Juſtice, Truth and Induſtry, that by Reverence to my Betters, by Courteouſneſs, Truth and Faithfulneſs towards all; and by Diligence in whatſoever I am employ'd, I may grow like a Tree planted by the Rivers of Water, my leaf may not wither, whatſoever I do may proſper, and I may bring forth my Fruit in due Seaſon, increaſing

creasing daily in Wisdom and Stature, and in favour with God and Man: Hear, O hear the Voice of my Petition, for in thee only is my trust, through Jesus Christ our Lord. Amen.

A Prayer for a Servant.

O Holy and Just God, I know that without Holiness, it is impossible for me to please thee here, or to enjoy thee hereafter; I beseech thee therefore, that my Understanding may be so enlightened, my Conscience convinc'd, and my whole Heart enflamed with the love of Holiness, that I may be Holy in all manner of Conversation. Beget in me a most tender and lively Sense of the great Duties of Obedience, Justice and Charity which I owe to my Master, that I governing my self by these in all my Actions, I may in my Station advance the Honour of God, the Contentment and Interest of my Master, the Peace and Vertue of the Family, and my own both Temporal and Eternal Happiness. I know, O Lord, that no Acts of Injustice, or Unfaithfulness between Man and Man shall go unpunish'd, I know that for these things sake the Wrath of God is reveal'd from Heaven, O what then must be my Punishment, if I heap upon the guilt of Injustice and Uncharitableness, many others, namely, the Guilt of Ingratitude, Unfaithfulness, Lying, Perjury. O preserve me therefore,

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O my God, from all falſhood and wrong; ſuffer me not to forfeit thy Favour, and deſtroy my Soul, for the ſake of thoſe things which periſh. O let me be fully convinc'd, that the ways of Righteouſneſs are ways of Pleaſantneſs, and that all her Paths are Proſperity and Peace, that ſo I may delight my ſelf in the Law of my God. and may find Comfort and a Bleſſing in the diſcharge of my Duty: Teach me, O Lord, Humility and Obedience, Faith and Truth, Care and Induſtry, Charity and Meekneſs, that I may adorn the Doctrine of God my Saviour, win others over to a Love of Vertue; and after an humble and contented, tho' laborious Life here, may enter into reſt and Glory hereafter, through Jeſus Chriſt our Saviour. Amen.

Our Father, &c.

A Morning Prayer for a Family.

O *Bleſſed God, be thou Acknowledged, Praiſed, and Loved by us, and all the Children of Men; on whom thou poureſt continually thy Benefits. They are great and many; we know not the Summ, nor underſtand the Value of 'em. The Angels themſelves admired thy Love to us in Chriſt Jeſus; and are become Miniſtring Spirits to them who are Heirs of Salvation. We enjoy the continual*

nual Fruits of thy watchful Providence, by which we have been kept in Peace and Safety the laſt Night, and are raiſed this Morning in Health and Strength both in Body and Mind, beholding all things belonging to us, juſt as we left 'em with thee when we went to ſleep.

Accept, we moſt humbly beſeech thee, of this poor Tribute of Praiſe and Thanks; together with the hearty Oblation of our Souls and Bodies, which we here dedicate again to thy Service. Vouchſafe us the continual Aſſiſtance of the Grace of thy Holy Spirit, to enable us to make good thoſe Vows that are upon us, of **Obediently keeping thy Holy Will and Commandments, and walking in the ſame all the days of our Life.** *Pardon, O Lord, all our Breaches of this Sacred Covenant. Deal not with us according to our Sins, neither reward us after our Iniquities; but in the multitude of thy Tender Mercies pity our Errors and Wandrings, and help us againſt our Infirmities.*

Give us leave this Day to put our ſelves into thy powerful Protection, and to depend on thee for thy merciful Guidance and Aſſiſtance, that we may be more faithful to Thee in the diſcharge of our Duties, and never ſwerve from the Rules of Sobriety and Righteouſneſs, Charity and Goodneſs. So ſhall we return with joyful Hearts to praiſe thee in the Evening; and teach thoſe who ſhall come after us to continue thy Praiſes in the next Generation. Amen. *For thy Mercies ſake in Chriſt Jeſus, in whoſe words we preſent the earneſt deſires of our Souls and Hearts, both for our ſelves and our Brethren, ſaying,*

Our Father, &c.

An

An Evening Prayer for a Family.

IN an humble and thankful Sence, O Lord of Heaven and Earth, of our entire dependence on Thee, and of the Duty we owe Thee, and the many Promises and Vows wherein we ſtand engaged to Thee, we fall down before Thee this Evening, and with all Reverence worſhip thy Divine Majeſty: Giving Thee the Glory that is due to thy Name, and acknowledging thy multiplied Mercies to us, particularly thoſe of this Day; to the Concluſion of which thou haſt now ſafely brought us, with new Reſolutions in our Hearts to continue forever in thy Faith, and Fear, and Love, and Obedience.

It is but juſt, and reaſonable, and we feel likewiſe by daily Experience, that it is our Happineſs to keep thy Commandments, and to maintain chearful Thoughts of Thee, and an hearty Friendſhip with Thee, by complying in all things with thy Holy Will: O pardon our Folly, moſt Gracious God, in forſaking at any time that Perfect Rule, to follow our own unruly Deſires. Pardon us, we beſeech Thee; for we know not how to pardon our ſelves ſuch Ingratitude to Thee, and Cruelty to our ſelves. It is the Grief of our Hearts, that we have in the leaſt offended Thee; and our moſt earneſt, unfeigned Deſires to be preſerved hereafter in an exact Conformity to thy Rule in every thing: Yea, we wou'd delight to do thy Will, O God, and take ſuch a Pleaſure in all the Acts of Righteouſneſs, Mercy, Meekneſs, and Gentleneſs to our Neighbours; and in praiſing, and acknowledging Thee

the

the God of all Grace, and in living in an humble ſenſe of thy Bounty, and our own Undeſervings, and in a temperate, and thankful Uſe of all thy Bleſſings, that we may have the continual Feaſt of a good Conſcience, and the conſtant Comfort and Satisfaction of having Thee always for our Friend, and our Gracious Father in Chriſt Jeſus.

O thou who art the Inſpirer of ſuch Holy Counſels, Deſires, and Purpoſes, keep 'em for ever in our Hearts, encourage, ſtrengthen, and increaſe them, that after the Refreſhment of a quiet Sleep this Night, we may feel 'em lively, and powerful in the Morning; and with renew'd Joy, we may ſtill devote our ſelves to thy faithful Service. O that our Friends, and all thy People in every Place, may partake of the ſame Mercies we deſire for our ſelves: And however we are ſevered one from another in this World, grant us an Happy Meeting at the Day of our Lord: In whoſe Words we pray Thee to hear us.

Our Father, *&c.*

Note. The foregoing Prayers are collected, for the moſt part out of ſuch Books of Devotion, as have great Variety in 'em of the like Nature; and are added to ſupply the want of thoſe Families, who cannot be at the Charges of having many Books. But to thoſe either Youth, or others, who can afford it, I wou'd recommend the *Manual of Prayers for* Winchester-*School*, and *Patrick's Devout Chriſtian.* And if ſome one of the Youth in each Family would

would be the Chaplain to the reſt, in reading Prayers for them every Morning and Evening; this would both revive Family-Religion now wholly laid aſide, and ſo habituate them to Piety, as would render them the happy Heads of Families themſelves, when Providence ſhall diſpoſe them into that State.

FINIS.

AN APPENDIX TO THE DISCOURSE

Upon the Doctrine of our

Baptiſmal Covenant:

BEING A

METHOD OF *FAMILY-RELIGION.*

By *THOMAS BRAY*, D.D.

LONDON.
Printed for *Will. Hawes*, at the *Roſe* in *Ludgate-ſtreet*, 1698.

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THE PREFACE.

THE Design of the foregoing Discourse, being to Principle the Minds of our Youth with a true Notion of Christianity, by a course of Reading upon the Nature of their Baptismal Covenant; And few of our Youth being serious enough to Relish such Employment to that degree, as to betake themselves to Reading, if not encourag'd and oblig'd thereunto by their Parents and Masters; so that it is very rare to find where there is no performance of Family Religion, that the Children and Servants belonging to it are not notoriously Ignorant and Immoral; for these Reasons I have been much solicited to annex the following Method of Family Religion; as that without which the preceding Discourse will not have its End in the Edification of our Youth; who if they neither read

it themſelves, nor hear it read by others, cannot be ſuppos'd to receive benefit by it.

Nor will it, I hope, be thought ſtrange, that in the following Method of Family Religion, the firſt thing I propoſe is the Singing of Pſalms. *I believe indeed it will be found, if we ſhould look back into the* Cauſes of the Decay of Chriſtian Piety *in Families, that the neglect of Family Religion has its date from the diſuſe of* Singing Pſalms *therein. This is a part of Devotion not more noble in it ſelf, than it is pleaſant and inviting to others; and therefore 'twill be the likelieſt means to draw the whole Family together, to begin with a Pſalm. And that it may be the more taking, I have not only ſet the following Pſalms to the choiceſt Tunes, but given them out of the New Verſion of Mr.* Brady *and Mr.* Tate, *being perſwaded that the Contempt into which Singing of Pſalms is grown amongſt us, is owing to the very ill and ridiculous Metre of* Hopkins *and* Sternhold, *and the equally bad Singing of them in our Country Churches. And now, all that I ſhall add upon this point is this, that the beſt way to have them ſung in Families, is to have the Youth practice it at their* Catechetical Conferences; *and the likelieſt Method*

to

to bring 'em into Common Uſe in Churches, is firſt to have Families accuſtomed to the ſinging of them.

The next thing to be accounted for, is the Courſe of Reading *I propoſe in the following Method. And as it is a Courſe of Reading upon the ſeveral Subjects of our Church-Catechiſm, ſo I hope it will be thought the beſt I cou'd pitch upon. This beſt of Catechiſms does adminiſter Inſtructions in the moſt accurate Method poſſible. It teaches us nothing ſuperfluous and unneceſſary to be known, but gives us to underſtand the whole Doctrine of the Covenant of Grace; and that in an excellent Method; treating firſt of the General Nature thereof in the* Preliminary Queſtions and Anſwers; *and deſcending afterwards particularly to inſtruct its Diſciples in the ſeveral Articles; and ends with thoſe Means of performing our Covenant, Prayer, and the Sacraments: And therefore according to this Method, I would have the Reading order'd in Families, according to which if it ſhould be manag'd, I cannot doubt but that Chriſtian Knowledge would grow upon us a-pace; and Hereſie and Error would more difficultly find Entertainment than it does.*

And

And now as to the Morning and Evening Prayer I propose; in the Families of Persons of Quality, where there is more leisure for longer Devotions, it is incomparably the best way to use the Common Prayer: *But in meaner Families, where so much time cannot be allow'd, next to the Common Prayer, I thought a better cou'd not be compos'd for that purpose, than a Prayer form'd out of our Catechism, wherein all the Mercies of God's Part in the Covenant, are recounted with Thanksgiving, and all the Conditions on ours are enumerated, together with Petitions for God's Grace to assist us in the Performance of them.*

And now I have only this to add to you, who are Parents and Masters of Families, that you wou'd unanimously, and universally set up a Course of Family Religion in your respective Houses.

There seems to be a general Apostacy from Christianity now growing upon the Nation: And one great Reason that Atheism and Irreligion has so prevail'd, is, that the present Generation of Men have seen no more of Religion, than what they hear in our Churches; the Instructions from whence cannot be sufficient to reform the World, if the Application be not made by Parents,

and

and Maſters at home; much leſs, if they take not care ſo much as to ſend their Youth to Church to be Catechis'd and Inſtructed. And indeed it does infinitely deſerve your moſt ſerious Conſideration, how far you will be anſwerable for the Souls of thoſe who are within your Houſes, and under your Paternal Care. The Fate of old Ely, *and his Family, for not honouring God, by taking Care to the Piety of his Children, wou'd be very awakening to thoſe who conſider it. And the extraordinary Regard God bore to* Abraham, *meerly becauſe* he knew he would command his Children, and his Houſhold after him, that they ſhould keep the way of the Lord, *is equally encouraging to you to take care of Religion in your Families. Wherefore let that Noble Reſolution of* Joſhua *be the Reſolution of every one of you:* As for me, and my Houſe, we will ſerve the Lord.

The Preface.

A

METHOD

OF

FAMILY-DEVOTION.

THE foregoing ſhort Diſcourſe upon the Doctrine of our *Baptiſmal Covenant*, is deſign'd to lay the Foundation of Chriſtian Knowledge in Youth. And this ſhort Method of Family-Devotion is form'd in order to revive the moſt principal part of Chriſtian Practice in Families: And for want of both which, the Youth that happen therein are undone throughout the Nation.

Now there were never greater variety of better Helps to Families in this kind, than have been given us of late Years, by ſeveral pious Divines of our own Church. And to bring them more into Uſe, I ſhall venture to propoſe this following Method.

In the firſt place, the whole Family being call'd together, I would propoſe there might be a *Pſalm* ſung; for this is a moſt inviting, and popular, as well as a moſt Heavenly Part of

Divine Worſhip. And becauſe there is now ſo good a Verſion of the Pſalms given us by *Brady* and *Tate*, and theſe revis'd by ſeveral Biſhops, and allow'd by Publick Authority to be ſung in Churches, I would propoſe the Uſe of them in Families at leaſtwiſe, and could wiſh they were introduc'd into our Publick Aſſemblies.

The Diſadvantage that *Pſalmody* does at this day lye under, by reaſon of the intolerable badneſs of our Metre, and the ill ſinging of our Pſalms in Country-Churches, makes the better ſort of People indeed nauſeate it, and all to deſpiſe it: Not to ſay that the Beauty of our Service ſuffers extreamly by it. But *Pſalms*, and *Hymns*, to the Great Creator, Redeemer, and Sanctifyer of Mankind, as they were the moſt ſignal part of the Primitive Liturgies, and as they will continue to all Eternity the conſtant Employment of the Bleſſed Angels and Saints above; ſo now that there is an Emendation both of the *Pſalms* and *Singing*, the Prejudices conceiv'd againſt them, may ſoon, I hope, be turn'd into the higheſt Love and Eſteem of both: So that this I think wou'd be an Alteration made to the well-liking of all the Members of our Communion.

I know there are thoſe who think the Common People ſo fond of the *Old Pſalms*, that they wou'd not endure an Innovation therein: But in all the Experience I have had in this Matter in a Miniſtry amongſt them for Fifteen Years, I never found that Perſon which ſpoke the leaſt liking to *Hopkin*'s, and *Sternhold*'s Pſalms; nor any

any one of the Country-People who had that Value for them, as to get one of them by Heart: But as to a new Verſion of our *Singing Pſalms* done with a Spirit, and Life, that comes up in ſome meaſure to the Original; now that ſuch an one is made, all People, I am perſwaded, would be apt of themſelves to learn them, and the Clergy can now with a good Countenance ſtrike in, and encourage them thereunto; not only that every Perſon might be able to bear a part in that Service, but as an Excellent Furniture for Devotion, both in Solitude, and on many other Occaſions.

And this indeed deſerves a particular Conſideration, that whereas through the Difficulty of learning Proſe, it is a very hard Matter to make the meaner ſort of People to get any Prayers by heart; yet through the Facility of getting Verſe, and the great liking they have to it, they may be eaſily wrought upon to get many of the *Singing Pſalms* without Book; ſo that they might hereby be provided (if the Choice were well made) of apt and proper Devotions, ſufficient in ſome meaſure to ſupply their want of other Prayers. However they wou'd have wherewithal to lift up their hearts to Heaven upon the Contemplation of God's Works, when they walk in the Fields, and view the Wonders of his Works; of which ſort of Devotions *David*'s Pſalms are ſo noble a Store-houſe, and to which he does ſo often call upon all Men: Not to ſay that the getting of much of this Sacred Poeſie by heart may work in them a diſreliſh for obſcene, and profane

Songs, and *Ballads*, whereby the Minds of all ſorts of People are ſo infinitely corrupted at this day.

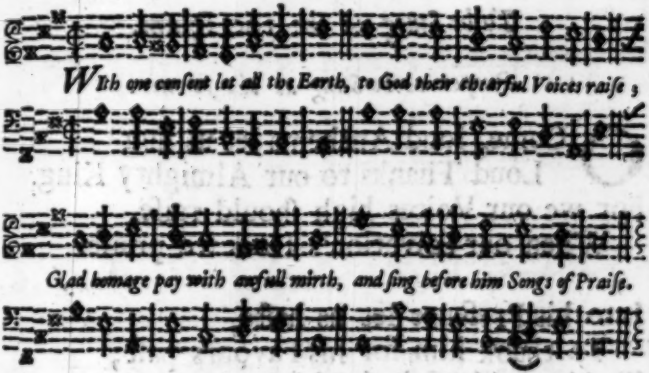
In ſhort, ſince there is no part of Devotion more pleaſing than *Pſalmody*, and the Neglect of Family-Worſhip amongſt the Common People, at leaſt, may be dated from the time it has grown into neglect, I cannot therefore but propoſe it as fit to be reviv'd: And becauſe it does ſo wonderfully compoſe the Spirits, and prepare the Mind for Divine Heat, I cannot but think it proper to begin with it in the Daily Returns of Family-Worſhip.

PSALM

PSALM C.

Proper to be Sung at Home, or at Church, before the beginning of Divine Service.

Pſalm 100. Proper Tune.



Convinc'd that he is God alone,
From whom both we and all proceed;
We whom he chuſes for his own,
The Flock that he vouchſafes to feed.

O enter then his Temple-Gate,
Thence to his Courts devoutly preſs,
And ſtill your grateful Hymns repeat,
And ſtill his Name with Praiſes bleſs.

For he's the Lord ſupremely good,
His Mercy is for ever ſure,
His Truth which always firmly ſtood,
To endleſs Ages ſhall endure.

To Father, Son, and Holy Ghoſt;
The God whom Earth and Heaven adore,
Be Glory, as it was of Old,
Is now and ſhall be evermore.

PSALM XCV.

To be Sung as the 100 Pſalm.

Proper to be Sung as the former.

O Come, loud Anthems let us ſing
Loud Thanks to our Almighty King.
For we our Voices high ſhould raiſe,
When our Salvation's Rock we praiſe.

Into his Preſence let us haſte,
To thank him for his Favours paſt;
To him Addreſs in joyful Songs,
The praiſe that to his Name belongs.

For God the Lord enthron'd in State,
Is with unrival'd Glory Great.
A King ſuperior far to all,
Whom by his Title, God, we call.

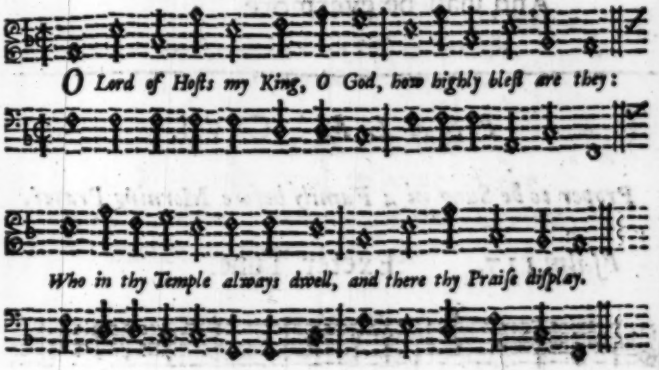
O let us to his Courts repair,
And bow with Adoration there,
Down on our Knees devoutly all,
Before the Lord our Maker fall.

To Father, &c.

PSALM LXXXIV.

Proper to be Sung in a Family on a Sunday Evening, or in Church after Evening Service is over.

Pſalm 84. London New Tune.



For in thy Courts one ſingle Day,
'Tis better to attend,
Then Lord in any place beſides,
A Thouſand Days to ſpend.

For God who is our Sun, and Shield,
Will Grace and Glory give.
And no good thing will he with-hold,
From them that juſtly live.

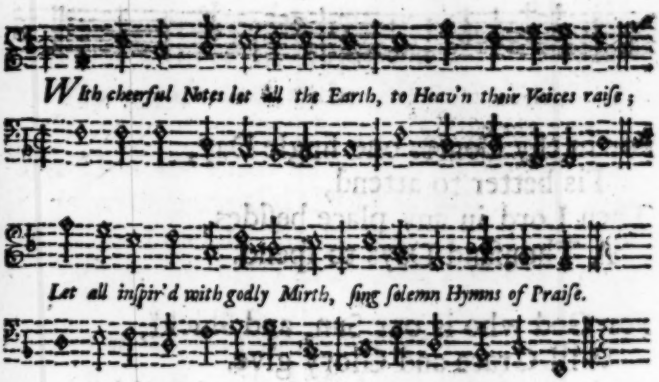
O thou whom Heavenly Hoſts Obey,
How highly bleſt is he,
Whoſe Hope and Truſt ſecurely plac'd,
Are ſtill repos'd on thee!

To Father, Son, and Holy Ghoſt,
The God whom we Adore,
Be Glory, as it was, is now,
And ſhall be evermore.

PSALM CXVII.

Proper to be Sung in a Family before Morning Prayer.

Pſalm 117. Exeter Tune.



God's tender Mercy knows no bound,
His Truth ſhall ne'er decay;
Then let the willing Nations round,
This grateful Tribute pay.
To Father, Son, &c.

PSALM

PSALM CXXXIX.

To be Sung as the 100 *Pſalm.*

Proper alſo to be Sung in a Family at Morning Prayer.

THou Lord by ſtricteſt ſearch haſt known,
My riſing up, and lying down;
My ſecret Thoughts are known to thee,
Known long before conceiv'd by me.

Thine Eye my Bed, and Path ſurveys;
My publick Haunts, and private Ways.
Thou know'ſt what 'tis my Lips would vent,
My yet unutter'd words intent.

The veil of Night is no diſguiſe,
No ſcreen from thine All-ſeeing Eyes.
Through midnight Shades thou find'ſt thy way,
As in the blazing Noon of Day.

Thou know'ſt the Secrets of my Heart;
If miſchief lurk in any part,
Correct me where I go aſtray,
And guide me in thy perfect way.

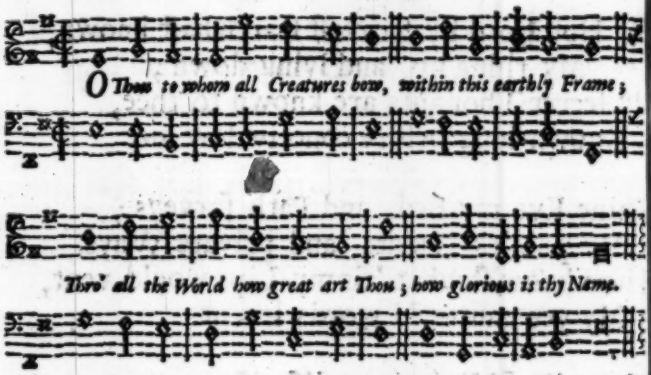
To Father, Son, *&c.*

PSALM

PSALM VIII.

Proper to be Sung in a Family at Evening Prayer.

Pſalm 8. St. Mary's Tune.



When Heaven thy Beauteous work on high,
Employs my wandring ſight,
The Moon that nightly guilds the Sky,
With Stars of feebler Light.

What's Man, ſaid I, that Lord thou lov'ſt
To keep him in thy Mind.
Or what his Off-ſpring that thou prov'ſt,
To them ſo wondrous kind!

Him next in Pow'r thou didſt create,
To thy Celeſtial Train.
Ordain'd with Dignity and State,
O're all thy Works to Reign.

They

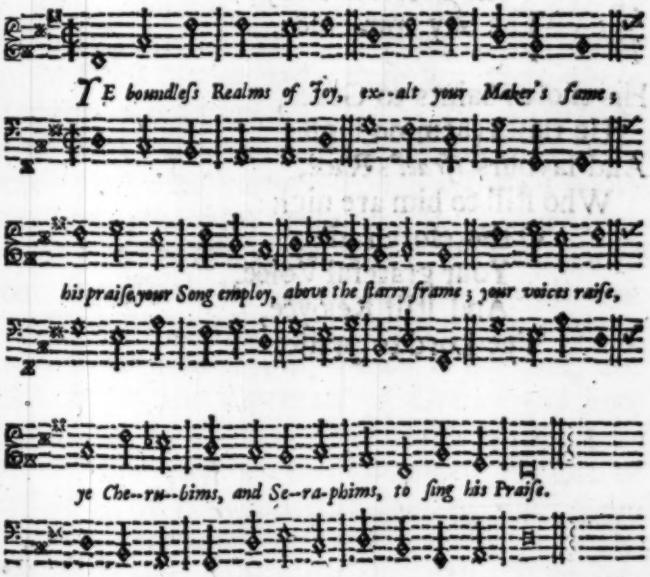
They jointly own his potent ſway,
The Beaſts that Prey, or Graze,
The Birds that wing their Airy way,
The Fiſh that cuts the Seas.

O thou to whom all Creatures bow,
Within this Earthly Frame,
Thro' all the World how great art thou,
How Glorious is thy Name!

To Father, *&c.*

PSALM CXLVIII.

Pſalm 148. Proper Tune.



Let

Let all of Royal Birth,
With thoſe of humbler Frame,
And Judges of the Earth,
His matchleſs Praiſe proclaim.
In this Deſign
Let Youths and Maids,
And Hoary Heads,
With Children joyn.

United Zeal be ſhown,
His wondrous Fame to raiſe,
Whoſe Glorious Name alone,
Deſerves our endleſs praiſe.
Earths utmoſt ends
His Power Obey:
His Glorious ſway
The Sky tranſcends.

His choſen Saints to Grace,
He raiſes them on high;
And favours *Iſrael*'s Race,
Who ſtill to him are nigh:
O therefore raiſe
Your grateful Voice,
And ſtill Rejoyce,
The Lord to praiſe.

Secondly, Next after the *Pſalm*, may ſucceed a Courſe of Reading, And this both Ordinary, and Extraordinary; *Ordinarily*, and at every time the Family are call'd together to Prayers, it were well if a *Chapter* were read, either according to the order of our *Kalendar*, by which means the moſt material parts of Holy Scripture might be read over, the Old Teſtament once, the New thrice a year. Or if time will not ſerve to have four Chapters read every day, then the New Teſtament may be read over in order. And it would tend ſingularly to the improvement of the Youth of the Family, both Children and Servants, to have them read the Chapters by turns.

Extraordinarily, I would recommend it to all Families, that on Sunday-Evenings, the Maſter or Miſtreſs having call'd together their whole Family, would beſides the Chapter, cauſe to be read ſome Diſcourſe out of ſome Practical Treatiſe: And I ſhall here recommend what Books they may read with profit, and in what order.

And in the firſt place, ſince in the Doctrine of our Baptiſmal Covenant is contain'd all that is eſſentially neceſſary to Salvation, and nothing is to be accounted ſuch, which is no part, nor Article of the Covenant of Grace; and ſince according as we have perform'd, or not perform'd our part of this Covenant, we ſhall be juſtify'd, or condemn'd at the laſt day; I am therefore perſuaded that the Knowledge of the Nature, Terms, and Conditions of this Covenant,

by

by whoſe Mediation we obtained ſuch Gracious Terms of Salvation, and what vaſt Obligations do lie upon us to diſcharge the ſame; I am therefore I ſay, perſuaded, that a through underſtanding of this Covenant, is fundamentally neceſſary. And ſince the general Doctrine thereof gives a view of the whole Scheme of the Chriſtian Religion, I humbly conceive it ought to be the firſt thing taught, and underſtood in Chriſtianity; to which end give me leave to recommend every Sunday the reading of a Lecture in the foregoing Short Diſcourſe till it be gone through.

And then after that, for a more particular Information in the ſeveral conditions of this Covenant, I would be glad if ſome Treatiſe upon the Articles of our Chriſtian Faith, ſuch as *Kettlewell's Practical Believer*; and next to that, ſome Diſcourſe upon the ſeveral Chriſtian Duties, ſuch as the *Whole Duty of Man*, were by degrees read over. And then if next after this, a Diſcourſe upon the Sacrament, ſuch as *Kettlewell's Help and Exhortation to worthy Communicating*, were alſo read, there wou'd be nothing wanting to give all the Members of a Family, both a general and particular Knowledge in the whole Chriſtian Religion, and to guide them to Heaven. Theſe three laſt mentioned Books are what I would wiſh were in every Family, for the compleat Inſtruction of the Members of it. But in regard they may be thought too dear a Purchaſe, and too tedious for ſome; inſtead thereof, the *Guide of a Chriſtian*, and the *Chriſtian Monitor* may ſerve excellently for the purpoſe

poſe of Family Inſtructions. And if with the latter of theſe be bound up *Wake* upon *Death*, between theſe three there will be an admirable Rule provided for *Holy living and dying*. And both together will make up an Excellent poor Mans Family-Book.

The purchaſe of the two latter will not ariſe to above one Shilling and ſix Pence, and of all together, to not above eight Shillings. And it were happy for this Church, and the Souls of Men, if ſo many of our Common People did not lay out much more, as they generally do, to the loading of their Shelves, in Books of an *Antinomian* Spirit, ſuch as *Bunyan's* Books, to the Poyſoning of many thouſand Perſons both in their Faith and Practice.

Thirdly, And now after the *Pſalm* and Chapter, and the other reading on Sundays; In the Cloſe it is proper that Prayer ſhould ſucceed, for which by this time we may ſuppoſe all the Members of the Family to be very well prepared, and to be put in a good frame of Spirit. And there are indeed great variety of excellent Devotions in the foregoing Books, eſpecially if to them there ſhall be added *Patrick's Devout Chriſtian*. However to render this as generally uſeful as may be, for all the purpoſes of Family-Religion, I ſhall add a Prayer for the *Morning* and *Evening*, made for the moſt part out of the words of our *Liturgy*, the beſt Treaſury of Devotions doubtleſs in the World, of

any

any Humane Compoſure; and particularly out of the words of our Catechiſm; the Praying over of which will have theſe advantages in my Opinion, of all other Forms, that firſt the things thereby prayed for, will be the ſame we have Covenanted with God to perform: And ſecondly, every ſingle Expreſſion being pregnant of abundance of Matter, ſo as to be the Subject of Expoſitions; in every Petition, the Mind will be taken up with great variety of things, whereas in moſt other Compoſures, in much variety of Expreſſion there is but little Matter included. And by the by, this being the Nature of our Forms in the *Liturgy*, eſpecially of thoſe Supplications following the ſeveral Commandments, the Injury which is done to our Church-Service is intolerable, when it is hurry'd over, and read precipitately, ſo as the Worſhipper cannot have due ſpace to reflect upon the copious Matter he prays for under thoſe comprehenſive Expreſſions.

"O Most blessed Lord God, whose glorious "Name is exalted above all Blessing and "Praises, yet it is our Duty, and our Happiness, "to Glorify thee: And, to this end, we a small "handful of thy depending Creatures are here "met, to joyn our Hearts and Voices, in the Ce-"lebration of thy Praises. And therefore with "Angels and Archangels, and all the glorious "Company of Heaven, we laud and magnify "thy holy Name, for all thy Mercies vouchsafed "unto us, and to all Mankind. Our Creation "was an admirable Instance of thy Goodness, "communicating Life and Being, and a compe-"tent measure of Happiness to all thy Creatures. "And as the Morning-Stars, or Angels, did "thereupon sing for Joy; so do we this Day "celebrate the Glorious Power then appear-"ing. But the Redemption of us by the Me-"diation of thy Son Jesus Christ, reconciling "us to thee, when we had basely revolted "from thee, and took part with thine Ene-"my, was an astonishing work of Mercy, "which the Angels themselves cannot fathom, "but desire to look into. O how did Mercy "and Truth here meet together! How did "Righteousness and Peace here kiss each other! "We are in some measure sensible of it, and "we do most devoutly adore thy Goodness, "that thou hast called us into the Family of "thy Church, to partake of the Benefits of such "Redemption.

"And now, O God, as at our Admission "into this holy Society, we did List our

"ſelves under Chriſt's Banner, manfully to
"Fight againſt the World, the Fleſh, and the
"Devil; ſo do thou enable us to Renounce
"the Devil, and all his Works, the Pomps
"and Vanity of this wicked World, and all
"the ſinful Luſts of the Fleſh.

"As we have been Baptiz'd into the Belief
"and Profeſſion of thee the only true God,
"Father, Son, and Holy Ghoſt; we beſeech
"thee that thou would'ſt keep us ſtedfaſt in
"this Faith, and that we may ever continue
"to Believe in God the Father, who hath
"made us, and all the World; in God the
"Son, who hath Redeem'd us and all Mankind;
"and in God the Holy Ghoſt, who hath San-
"tified us, and all the Elect People of God.

"And enable us, as to Believe in thee, ſo to
"Obey thy holy Will and Commandments,
"and to walk in the ſame all the Days of our
"Life. Particularly, enable us to Love thee
"with all our Heart, with all our Mind, with
"all our Soul, and with all our Strength; to
"Worſhip thee, to give thee Thanks, to put
"our whole Truſt in thee, to Call upon thee,
"to Honour thy holy Name, and thy Word,
"and to Serve thee truly all the Days of our
"Life. Enable us alſo Conſcientiouſly to diſ-
"charge our Duties towards our Neighbour,
"to love him as our ſelves; and to do unto
"all Men, as we would they ſhould do unto
"us: To Love, Honour, and Succour our Re-
"lations; to Honour and Obey the King, and
"all that are put in Authority under Him;
"to ſubmit our ſelves to all our Governors,
"Teachers,

" Teachers, Spiritual Paſtors, and Maſters:
" To order our ſelves Lowly and Reverently
" to all our Betters; to hurt no Body by
" Word or Deed; to be true and juſt in all
" our Dealings; to bear no Malice nor Ha-
" tred in our Hearts; to keep our Hands from
" Picking and Stealing, and our Tongues from
" Evil-ſpeaking, Lying, and Slandering; to
" keep our Bodies in Temperance, Soberneſs,
" and Chaſtity; not to covet nor deſire other
" Mens Goods, but to learn and labour truly
" to get our own Living, and to do our Duty in
" that ſtate of Life, unto which it ſhall pleaſe
" our God at any time to diſpoſe of us.

" We know, O God, that we are not able to
" do theſe Things of our ſelves, nor to walk
" in thy Commandments, and to ſerve thee,
" without thy ſpecial Grace: And therefore
" we deſire of thee, O Lord God, our heavenly
" Father, who art the Giver of all Goodneſs,
" to ſend thy Grace unto us, and to all People;
" that we may Worſhip thee, Serve thee, and
" Obey thee, as we ought to do. And we pray
" unto thee, that thou wilt ſend us all Things
" that be needful, both for our Souls and Bo-
" dies; and that thou wilt be merciful unto us,
" and forgive us our Sins; and that it will
" pleaſe thee to ſave and defend us in all Dan-
" gers, Ghoſtly and Bodily; and that thou wilt
" keep us from all Sin and Wickedneſs, and
" from our Ghoſtly Enemy, and from ever-
" laſting Death. And this we truſt thou wilt
" do of thy Mercy and Goodneſs, through Je-
" ſus Chriſt our Lord.

"Neither pray we for our ſelves alone, but "for all States and Conditions of Men amongſt "us. And, O merciful God, who haſt made "all Men, and hateſt nothing that thou haſt "made, nor wouldſt the Death of a Sinner, "but rather that he ſhould be Converted and "Live, have Mercy upon all *Jews*, *Turks*, *Infi-* "*dels* and *Hereticks*; and take from them all Ig- "norance, and Hardneſs of Heart, and Con- "tempt of thy Word and Commandments: "And ſo fetch them home, bleſſed Lord, to "thy Flock, that they may be ſaved amongſt "the Remnant of the true *Iſraelites*; and be "made one Fold under one Shepherd, Jeſus "Chriſt our Lord. More eſpecially, we be- "ſeech thee, to receive our Supplications and "Prayers, which we offer before thee, for all "Eſtates of Men in thy Holy Church; that "every Member of the ſame, in his Vocation "and Miniſtry, may Truly and Godly ſerve "thee. Amongſt whom, principally we be- "ſeech thee, to ſave and defend all Chriſtian "Kings, Princes, and Governours, and eſpe- "cially thy Servant *William* our King; that "under Him we may be godly and quietly "Governed. And grant unto his whole Coun- "cil, and to all that are put in Authority un- "der Him, that they may truly and indiffe- "rently miniſter Juſtice, to the Puniſhment of "Wickedneſs and Vice, and the Maintenance "of thy true Religion and Vertue. And we "moſt humbly beſeech thee, of thy Goodneſs, "O Lord, to comfort and ſuccour them, who "in this tranſitory Life, are in Trouble, Sor-

"row,

" row, Need, Sickneſs, or any other Adver-
" ſity. More eſpecially we beſeech thee Graci-
" ouſly to behold us of this Family.

" And as thou haſt ſafely
" brought us to the beginning of
" this Day, ſo defend us in the
" ſame by thy mighty Power, and
" grant that this Day we fall into no Sin, nei-
" ther run into any kind of Dangers; but that
" all our Doings may be order'd by thy Go-
" vernance, to do always that is righteous in
" thy Sight, through Jeſus Chriſt our Lord.

This to be added in the Morning.

" And enlighten our Darkneſs,
" we beſeech thee, O Lord, and
" by thy great Mercy defend us
" from all Perils and Dangers of
" this Night, for the Love of thy only Son
" Jeſus Chriſt our Lord. In whoſe moſt bleſ-
" ſed Name and Words, we conclude our im-
" perfect Prayers, ſaying, *Our Father*, &c.

This to cloſe up Evening Prayer.

A Grace before Meat.

BLeſs, O Lord, theſe thy Creatures to our Uſe, and us unto thy Service, through Jeſus Chriſt our Lord. Amen.

A Grace after Meat.

WE give thee Thanks, O Lord, for theſe and all other thy Benefits. Good God preſerve the Church, and ſave the King, and all the Royal Family: And bleſs us with Unity, Truth, and Peace, through Jeſus Chriſt our Lord. Amen.

FINIS.

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